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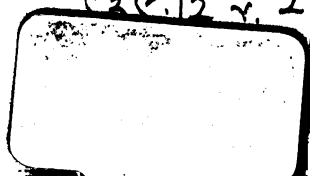
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*John W. Dowd*

# INDIAN NOTICES:

OR,

## SKETCHES

OF THE

HABITS, CHARACTERS, LANGUAGES, SUPER-  
STITIONS, SOIL, AND CLIMATE,

Of the Several Nations;

WITH

REMARKS ON THEIR CAPACITY FOR COLONIZATION,  
PRESENT GOVERNMENT,

AND SUGGESTIONS FOR

*Future Improvement and Civilization.*

ALSO, THE

*Ethnology of the Fresh Waters of the Interior.*

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By WILLIAM HILHOUSE,

Late Quarter - Master General of Indians.

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PRINTED FOR THE AUTHOR.

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1825.

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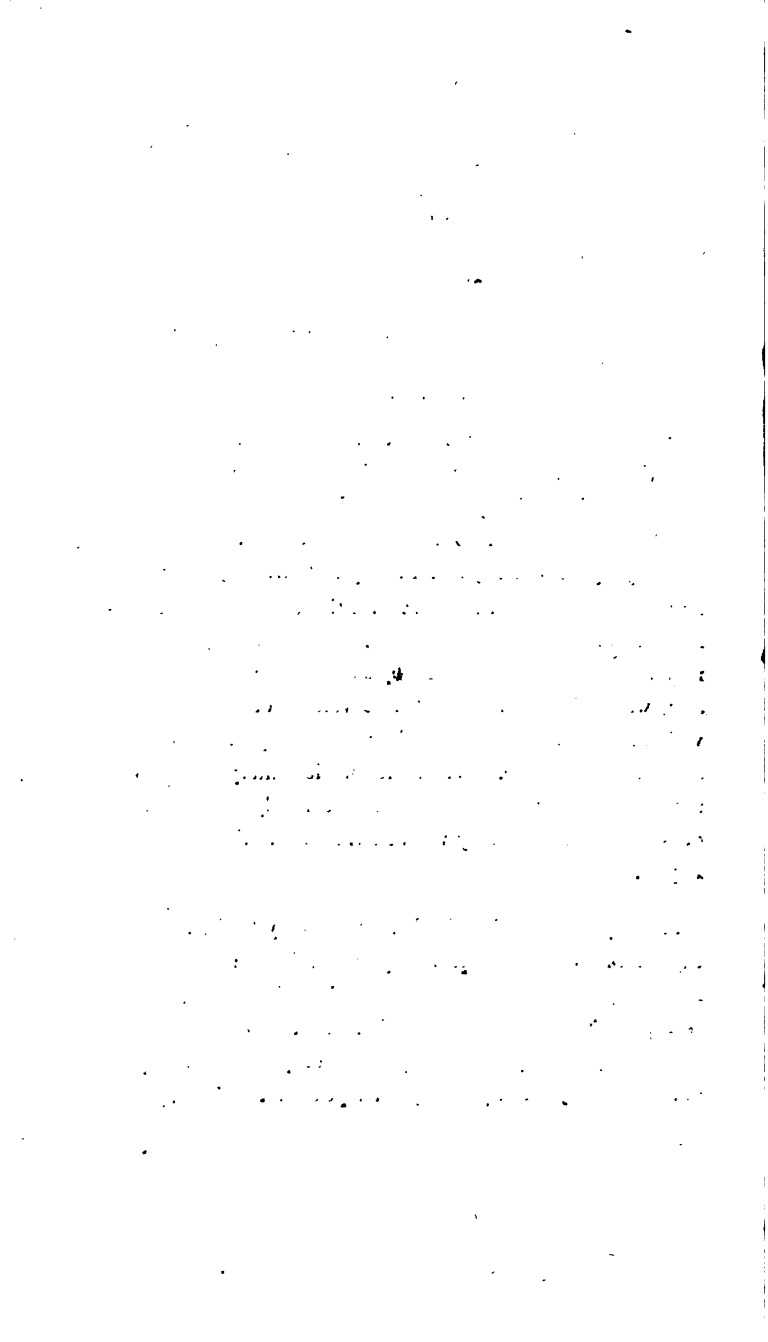
## ADVICE TO READERS.

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IN consequence of the necessary great delay attending the publication of "INDIAN NOTICES" in Europe, from the number of Engravings, the Author, at the pressing instigation of numerous friends, has been induced to print a small Colonial Edition, without Plates, in the interim attending the production of the complete Work, at home. This Edition, being limited to the number required to supply His Majesty's Ministers, and a few private friends, will not be made public, lest it interfere with the conditions of the European Edition. Those purchasers of this Edition who may wish to obtain the Plates, by subscribing an additional JOE, will be entitled to a separate volume of Engravings, without further expense, equal in every respect to those published in Europe. When the Supplementary Numbers are completed,—which will consist exclusively of Subjects of Natural History,—they will be advertised in the Colonial Papers.

An Appendix will be added, in conformity to the reception of the Work, to the European Edition, in which, if necessary, names and documents will be referred to;—but, as it is far from the Author's wish to affix imputations on individuals, he hopes that opposition or persecution may not oblige him, in self-defence, to adopt such a measure.





# INDIAN NOTICES.

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## CHAPTER I.

### OF INDIANS GENERALLY.

To a stranger, on his first arrival amongst us, no object is so surprising, so interesting, and occupies so completely all the better feelings of his heart, as the appearance of the free aborigines—the naked, ignorant, improvident, and neglected Indians.

He must, indeed, be dead to all the great and generous feelings of humanity, who can look unmoved upon such a specimen of untutored nature, exhibited in close contact with all the boasted refinement and benevolence of a British community; and there cannot be a more severe comment passed upon that unfeeling neglect, which still allows the Indian to remain poor, idle, and ignorant, than the universal commiseration which is spontaneously expressed by individuals of all nations, on the first encounter with this discarded remnant of reasonable beings.

▲

It is impossible to sift to the bottom the cause of this dereliction of duty on our part, without a strongly implied censure either upon our own good sense, or our humane principles; but it is, nevertheless, true, that the only cause of the present miserable condition of the Indians, is to be found in that devotion to the acquisition of wealth, which stifles all the better feelings of the heart; and in that perversion of reasoning, that will always coin excuses for the omission of all duties that do not bring money into the purse.

Feeling, therefore, more for the honour of our community than does that community itself, the following pages are written to prove, that our Indians are human beings, and, consequently, within the pale of civilization and Christian benevolence,—and that, admitting this, it is one of our first and imperative duties, both to ourselves and them, to protect and cherish them.

It is known to all readers, that prejudice, self-interest, and weakness of intellect, have hitherto spread a veil over the consideration of this subject, which it requires no small pains and industry to remove. But the day must come at last, when those who have been most deceived, will perceive their errors, and those who have served their private ends by deceiving, will be silent through shame and disgrace.

The Author, who has seen, with no small contempt and astonishment, the efforts of a party to

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keep the world still in the darkness of ignorance, must yet pay that just tribute to the better principles of the community at large, to acknowledge, that with them the feeling has been pure and benevolent; and that, with regard to the Indians at this day, the public expression of his fellow-colonists is that of universal pity, charity, and commiseration.

The population of Indians, extending as far south as the River Rippanooney, may be estimated at from 15 to 20,000. Of these, the number that receive triennial presents from, and that conceive themselves under the protection of, our Colonial Government, may be about 4 or 5,000. The remainder are migratory, unattached to any particular Government, and removing from the Oronoque to the Brazils, Cayenne, or Surinam, as necessity or inclination impels them. The whole force capable of bearing arms, may amount to 5,000; and the whole force at the disposal of the Colony, 1,000 able to serve, if willing.

The different nations inhabiting within the boundary, are—

- |              |               |
|--------------|---------------|
| 1. Carabice, | 5. Macusi,    |
| 2. Accaway,  | 6. Paramuni,  |
| 3. Arawaak,  | 7. Attaraya,  |
| 4. Warrow,   | 8. Attamacka. |

The Arawaaks demand our first consideration, as living within the immediate vicinity of the plantations, being the most civilized, and whose

services have been the most frequently required. As we are also most familiar with them, their character will serve as a model of general approximation for all the other tribes.

This nation can furnish about 400 men, all perfectly acquainted with the use of fire-arms, and particularly serviceable in the intersected country and swamps adjoining the plantations.

They consist of the following families, or castes:—

- |                   |                     |
|-------------------|---------------------|
| 1. Maratakayu,    | 14. Nebebeetaddy,   |
| 2. Queyurunto,    | 15. Seewedey,       |
| 3. Wooneseedo,    | 16. Jorobetina,     |
| 4. Demaridy,      | 17. Haduadafunha,   |
| 5. Corobahady,    | 18. Boerybetady,    |
| 6. Wurallikaddy,  | 19. Caruafuddy,     |
| 7. Ebesuana,      | 20. Bakurucaddy,    |
| 8. Dacamocaddy,   | 21. Euboquaddy,     |
| 9. Aramukunyu,    | 22. Wakuyaddy,      |
| 10. Baboana,      | 23. Ebbehseio,      |
| 11. Kanahea, }    | 24. Wareerobaquady, |
| Mackoveyu, }      | 25. Aramkritu,      |
| 12. Daharabetady, | 26. Kariwheeto,     |
| 13. Carabunury,   | 27. Eubotaddy.      |

The cast of blood is derived from the mother, and the family genealogy preserved with the greatest care, as a preservative from incestuous intercourse—one family not being allowed to intermarry within itself. The children of a Maratakayu father cannot, therefore, be Maratakayu; but if the mother be Queyurunto, the children are also Queyurunto, and can marry into the father's family, but not the mother's.

**Marriage** is contracted by the parents frequently for their children, when infants. In this case, the young man is bound to assist the family of his wife, till she arrives at puberty; he then takes her where he pleases, and establishes his own household. But young men and women who are free, at a more advanced age, consult their inclinations without any ceremony, beyond the mere permission of the parent, which is never withheld but on account of family feuds.

**Polygamy** is allowed and practised by all those who have the means of maintenance for a plurality of wives. This is generally the case with the chiefs or captains, who have sometimes three or four wives. All the inconveniences common in Europe, where there are more mistresses than one in the house, are also felt here; and envy, jealousy, and henpecking, are perfectly understood by their effects in the Arawaak seraglio. The interference of the husband, with a stout bush rope, is frequently necessary to restore tranquillity, and he is often driven out of the house by the din of domestic warfare.

The captain commands the services of the families of his different wives on emergencies; and, in return, he is required to become the principal in all feuds, and to exercise towards them all the rights of hospitality, in their most extended sense. On any scarcity of provisions, or prevalence of sickness, all the branches of the family flock to

the dwelling of the chief, and live at his expense, without the least doubt of a welcome. It, therefore, frequently happens, that the chief is fairly eaten out of house and home, and his cassava field completely exhausted. In this predicament, he unties his hammock, puts his family into his canoe, and starts off to pay his round of visits amongst his friends, at whose expense he lives, till his next crop of provisions coming in, enables him to return to his home.

The visiting is a complete system, and is always made to occupy three months of the twelve.

The Arawaak, therefore, in preparing his cassava fields, calculates upon provisions for his family and guests for nine months; and he is never disappointed in the hospitality of his friends for the supply of the other three, although this might be a dangerous experiment in Europe.

The Arawaaks are seldom more than five feet four inches in height, and are stout and plump in proportion, but not muscular. Their necks are short, and their ankles, hands and feet, particularly those of the women, remarkably small. The eye slopes upward towards the temples, and the forehead is uniformly lower than that of Europeans. This trait of physiognomy may be supposed indicative of inferiority of intellect; but it is incomparably superior to the cranium of the Negro, whose powers of mind are as much infe-

rior to those of the Indian, as are those of the latter to the powers of the European.

Some of the castes are almost as fair as the Spaniards or Italians—whilst those who live near the sea are of a very dark brown, sometimes as dark as what is called a yellow-skinned Negro; but the straight, strong, black hair, small features, and well-proportioned limbs, are peculiarities that can never make the Indian be mistaken for the African, even if alike in colour.

On the birth of children, the husband, in his hammock, receives the congratulations of his friends in due form; and the women of the village are particularly attentive to the wants of the mother. They are exceedingly affectionate to their children—so much so, that an Indian will bear any insult or inconvenience from his child tamely, rather than administer personal correction; and the consequence is, that the children do not show one-half of the respect to the parents, that the extraordinary affection of the latter entitles them to. Through the whole of their life this inequality of feeling exists: there is great paternal, but very little filial affection.

A child is named by a pe-i-man, or magician, at any age. An offering of considerable value is necessary on this occasion, as, according to the fee given to propitiate the pe-i-man, so is the virtue of his incantations proportioned. An unnamed Indian is thought to be the certain victim



of the first sickness or misfortune that he may encounter;—accordingly, only the very poorest of them are without names. They frequently take the names of Europeans in addition to their Indian appellations, more especially when they have been in the habit of receiving obligations from them; and they frequently ask an European to name a child, by which he enjoys the privilege of making an occasional present.

The secret of attachment between the old Dutch proprietors and the Indians, consisted in the colonists taking Indian women for their housekeepers; and of course acquiring some knowledge of their language, and becoming what may be termed “broomstick relations.”

The Indian is proud of these connections, and though he makes it a point to tease, harass, and defraud the European usurper, who has no connection with him—yet, the moment a family compact is entered into, and the Indian is addressed in his own language, nothing can exceed his faith, attachment, and honourable conduct to his white relation. His heart opens at once, and instead of deceit, suspicion, and distrust, he becomes open and confiding.

This was common during the time of the Dutch Government; but, as the taste of the English seems to be directed in a darker channel, the ties of confidence have become entirely extinct, and all that the Indian now cares for, is to levy

contributions on all who are simple enough to pay them.

In giving this sketch of character, it has been necessary to select examples of the least debauched and most retired families. Those who live in immediate contact with us, are so degraded by the practice of all our vices, without any encouragement to copy our virtues, that a humane mind is disgusted at the picture. To such, how bitter must be the reflection, though undoubtedly true, that this horrible state of abandonment is entirely caused by our criminal and hard-hearted neglect of the first duties of humanity. The Dutch were angels to us here.

The Indian, having no inducement to carry on trade or commerce, cultivates, during three or four months, as much provision as is necessary for the consumption of his family during the year. The rest of the time is spent in hunting, fishing, visiting, drinking, and dancing. His life is therefore a life of pleasure; and it is with great unwillingness that he undertakes a superfluous degree of labour, by which he relinquishes a present enjoyment, for the prospect of future provision, about which he has no care. He takes no thought for to-morrow; but this is the fault of the climate, and not of the man—as he requires no clothes, and cannot starve, so beneficent is nature to all his wants.

The *lex talionis* is observed rigidly, and tends

greatly to prevent the increase of population; but, in this respect, the influence of Europeans is productive of the happiest effect: for though an Indian will hear of no compromise from another Indian in a feud of blood, he will yet faithfully abide by the determination and award of a favourite European, and will consent to a commutation, even for the life of the dearest relative, when proposed by his "backra matty." Without this interference, the accidental death of one individual frequently entails destruction on the families of both the slayer and the slain. Most of the blood feuds originate in jealousy, and the revenge of connubial injuries, of which they are highly resentful.

The duties of hospitality are paramount with all barbarous nations. When a stranger, and particularly an European, enters the house of an Indian, every thing is at his command. The women prepare the pepper-pot, and bake a hot cake of cassava bread; a bowl of caseri is produced, (a fermented preparation from the sweet potatoe,) and the head of the family strives to forestal all his wants. The young men immediately leave their hammocks to hunt and fish; every article of arms or furniture, except the toys of the children, is at his disposal, and he is absolutely oppressed with the kindness of his welcome.

This is exceedingly inconvenient in the sequel,

because all offices of kindness are supposed to be reciprocal. When the Indian pays the white man a visit, the difference in value of his furniture and equipments, causes a return in kind to be too expensive. The Indian therefore says, "When you visit me, I give you every thing I have in the world—but when I visit you, you refuse me the commonest articles of your daily expenditure."

The Indians, therefore, though they bow to our acknowledged mental superiority, despise us for our stinginess and inhospitality; and though they give us all due credit for the virtues of the head, they say, we have "no heart for any thing but money."

They have not a community of goods,—individual property being distinctly marked amongst them; but this property is so simple, and so easily acquired, that they are perpetually borrowing and lending, without the least care about payment; and, in the purchase of corials and canoes, their most expensive articles, the buyer is frequently credited, to what we should call a ridiculous extent, especially as there seldom exists the means of enforcing payments.

It is reckoned highly indecent in the men to caress or notice the women in public; and our practice in this respect, appears to them highly contemptible. But the Arawaak, when secluded from public observation, exhibits as sincere and

unreserved an affection for his domestic connections, as the more civilized of any nation; and though apt to fly into the extremes of passion, when influenced by jealousy and intemperance, he is on the whole a good husband and relative, and a most kind and indulgent parent.

The Indians are considered by many deficient in personal courage. It is true, that being of less stature, and possessing less bodily strength, they are unable to cope equally with Europeans, or even Negroes. However, in wars amongst themselves, where they are more equally matched, they display a fierce determination that despises all danger; and their combats are always a l'outrance. An Indian, who is deputed to revenge a murder, will follow his enemy for years together, publicly avowing his purpose, which he will not relinquish but with life.

Their principal valuable qualities are agility, dexterity, and the intuitive tact of tracking, or discovering footsteps in the bush. Where an European can discover no indication whatever, an Indian will point out the footsteps of any number of Negroes, and will state the precise day in which they have passed; and, if on the same day, he will state the hour. In all pursuits of deserters, and reconnoissances of Negro camps, this qualification makes them indispensably necessary, as an expedition without Indian guides has little chance of success.

The Indians manufacture bows, arrows, hammocks, baskets, canoes and corials, and apparatus for fishing, with considerable ingenuity; but, at a certain pitch, their art is stationary, and there does not appear to have been any improvement or new idea struck out in any of these branches, from time immemorial. This is the case with all barbarous nations, till they begin to work the metals; which last step, by opening a new train of ideas, enlarges the field for improvement, *ad infinitum*—whereas, in works of wood, bone, or stone, all possible excellence is very soon acquired, and improvement quickly ceases.

Their animal perceptions are astonishingly acute; and their speed in their native woods, and over the most difficult ground, far outstrips that of Europeans—few of whom can keep pace with them, even for a short distance.

No European march could ever come into competition with the astonishingly rapid movements of the Indian regiments in the army of Bolivar. An expedition, composed exclusively of Indians, will go over three times the ground in the same time, that can be traversed by European troops; and this superiority of locomotion, renders them more than a match for double their numbers, in their native wilds. They can, moreover, live comfortably where European troops must starve, and they require no commissariat. With 10 lbs. of cassava bread, an Indian can keep the field for

three weeks or a month. His gun will be always in order, and his ammunition dry and serviceable. It is impossible to surprise him ; and, with a commander who can keep pace with him, and in whom he has confidence, the Indian ranger cannot be equalled by the best troops in the known world, for service in a tropical region, and under the burning sun of the line.

Unfortunately, in our colonial expeditions, which are assembled without previous preparation, it uniformly happens that the Indians are of the least efficient description ; and their commanders being strangers, have no influence or authority over them. They accordingly drink, quarrel, and desert, and the result of the expedition seldom compensates for its expense. This inconvenience could be easily obviated, by the formation of a single company of fifty men, properly officered and trained, and constantly employed on bush service. This would cost about one thousand pounds sterling ; but, as the measure would be obviously economical and useful, there is little chance of its being carried into effect.

To sum up the character of the Indian generally, and to demonstrate the practicability of his being rendered useful, it is merely necessary to observe, that from the equality of intellect amongst so many petty republics, as are the Indian settlements, no authority can be universally acknow-

ledged, but that of an accomplished European, whose claims to superiority are manifest, and whose example enforces his doctrine. If we, therefore, pursue the same line of policy as that of the Spanish missions in the Oronoque, we cannot fail of obtaining the same result. But this can never take place under the administration of a lazy protector, or a drunken post-holder—the one devoid of zeal from the thanklessness of his office, and the other from the meanness of his remuneration.

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## CHAPTER II.

## ACCAWAYS AND CARIBISSE.

The Accaways occupy the country between the rapids and the high mountains of the interior. In the Demerara River, their number is about 700, and in the Massaroony, about 1500.

They are not superior to the Arawaaks in stature, but their skins are of a deeper red, and they are more resolute and determined in their enterprises. They are recognised, at first sight, by a large lump of arnotto, stuck upon the hair over the forehead—with which they paint themselves, both to strike terror, and as a defence from the bite of insects, by its properties.

The Accaways are quarrelsome and warlike, and capable of enduring considerable fatigue and hardship; but they are such determined republicans in principle, that it is difficult to preserve subordination amongst them; and their chiefs have less consideration out of the limits of their family connections, than the chiefs of other tribes.

As soldiers, a well-trained body of Accaways would be capable of performing the most desperate enterprises; but their commander must be endowed with some most peculiar and acknowledged claim to superiority, or they will not yield the least obedience to his authority.

The Accaways are dreaded by all the other tribes; and, wherever they settle, they soon make a clear neighbourhood. They are the pedlars and news-carriers of the whole eastern coast; and their numbers in the interior being superior to those of all the other tribes together, they could easily subdue them, were there any thing like union or subordination amongst them; but, from the want of these, they are constantly at war amongst themselves, and the extent to which they carry on the slave trade keeps their numbers from increasing, so that the other tribes, under the patronage of the Colonial Government, still preserve their liberty.

From their constant locomotion, no accurate census can be taken of their number. It differs every year, and every month in the year, so numerous are their expeditions and emigrations to and from the Oronoque, the Brazils, and Cayenne; but, wherever they travel, they trade and fight—and the travelling kit of an Accaway Indian is as well calculated to drive a bargain as to sack a village.

They are fully as improvident and irregular in their habits as the other tribes; but they calculate their interest to a nicety, and the greatest number of Accaways will always be found where they are best paid, and most encouraged.

Being as hospitable as they are quarrelsome, an Accaway village is always on the alert, to re-

ceive properly either a friend or an enemy; and, as the sudden and frequent visits of the numbers that are constantly travelling, demands an extraordinary supply of provisions, their cultivation is double that of the other tribes.

If any period of general truce is allowed amongst them, it is during the dry season, in which they prepare and plant their numerous and extensive fields of cassava. But no sooner have they provided a supply for all goers and comers during the ensuing year, than they set to work manufacturing warlike implements of all kinds; and if, by the sale of a few articles, they can muster a cargo of European goods, and a few fire-arms, they set off to the Spanish or Portuguese frontier, to barter them for dogs, hammocks, &c.

In these expeditions several families join, as in the caravans of Asia—their only care being to supply themselves with a good stock of bread; they then march for three days, and halt for two, during which they hunt and barbacot their game, and are in no distress for provisions, for even two or three months, which is frequently the duration of their journies.

In these marches, when they approach a village, it signifies not of what nation, they prepare to attack it. If it is on the alert, and strong enough to resist, they conclude a treaty of commerce, eat together, and trade, without reserve or suspicion; but if the place be weak, and the inha-

bitants off their guard, those who resist are instantly massacred, and the remainder become slaves to the victors.

Their audacity in these predatory excursions is astonishing. If a party can muster eight or ten stand of fire-arms, it will fight its way through all the mountain tribes, though at open war with them; and, by the rapidity of their marches, and nightly enterprises, which they call Kanaima, they conceal the weakness of their numbers, and carry terror before them.

On their return from a successful expedition, they prepare for a general and tremendous drinking-match.

For several days prior to the piworry feast, all the women in the vicinity are assembled. They sit round a fire, on which the cakes of cassava, made about three-fourths of an inch thick, are baked till they are brown throughout. Each woman, then moistening her mouth with a little water, chews a piece of bread till it is perfectly saturated with saliva; she then strains it in her mouth, and spits out the moisture into a vessel in the centre. When a sufficient quantity of this extract is accumulated, water is added, and it is thrown into a hollow tree, or corial, cleaned out for the purpose, which contains 2 or 300 gallons. There it is left to ferment; and as soon as it begins to get sour, the guests assemble, and for two or three days continue to drink, till the whole supply is exhausted.

On the second day's debauch, inebriety is general, and all the consequences then ensue, as regularly as at an Irish fair. Quarrels, broken heads, pitched battles, incontinence, and frequently murder.

These orgies are common to all the Indian nations, and seem to be their great besetting sin, since numerous feuds and fatal consequences frequently ensue, from affronts given or received in these parties; and it is not improbable that the character the Accaways have for frequent quarrelling, may originate in the superior excess to which they indulge themselves in these feasts beyond the other nations, who are more moderate in their debauches.

The piworry is very diuretic, and, notwithstanding the insensible state of inebriety, brought on by the enormous quantities of it they imbibe at one sitting, few inconveniences result from it as to health. Now and then a slight fever occurs, from exposure to the night air, with the damp earth for a bed; but its ill effects bear no comparison with those resulting from the use of rum.

The Indian women, by frequently chewing the piworry, contract a scorbutic redness in their gums. They are frequently annoyed with the tooth-ache, and soon loose their teeth.

Throughout all the tribes of Guiana, however differing in habits or language, the devotion to piworry is universal, and its mode of manufac-

ture the same. It fills the cup of welcome on the arrival of the stranger, and is the pledge of good wishes on his departure—and, though an European stomach may rebel against the mode of its preparation, the rejection of it will, undoubtedly, be resented as an insult to the house and person of the host.

During the dry season, the chiefs, or heads of families, exercise more authority than at other periods. The security of a supply of ground provisions for the ensuing year, is a point in which all are concerned, and to this all are bound to contribute to their utmost. The chief, therefore, calls his young men around him, and, selecting a fertile spot, he proceeds with axes and cutlasses to fell the trees with which it is covered, which are left to dry as they fall, and in six or eight weeks they are collected into heaps and burnt. The ashes, forming a strong manure, are mixed up with the soil, and cassava being planted, in nine months the roots are ripe for use. A succession of fields are necessary to keep up the supply during the year; and two crops are all that can be expected from the same field. One Indian will clear, and with his wife, plant two or three acres in as many weeks; and seven or eight acres will supply them with a year's food: so that ten or twelve weeks in the year, is absolutely all that is required for actual labour, and the rest of the time remains for pleasure, hunting, and fishing.

Those who are lazy or absent upon these occasions, receive most severe chastisement, or are driven out of the village; and as their natural impatience of restraint frequently provokes the culprit to an insolent retort, when reprimanded, the punishment, which is uniformly inflicted with the moussy or club, is not unfrequently fatal. At other times, this stretch of authority on the part of the chief, would unite all hands against him; but here they support him from the urgency of the occasion, and his harshness is not resented.

The Accaways are most determined humourists; and in their choice of nick-names, by which they all familiarly address each other, they are careful to select some animal, or peculiar part of one, from which they form the most ridiculous comparison, with some outré quality of the individual. They do not see an European twice, without affixing to him some ridiculous epithet, most mortifying to his personal vanity. Rank and title have no influence with them in waiving this custom; but even a governor or protector has no benefit from his station, but by being made appear more conspicuously ridiculous.

This is very annoying to individuals in authority over them; but it is meant as a trial of temper; and, if it is passed over, or merely laughed at, they yield in return a most prompt obedience, and an alacrity in the execution of the duties required of them, unknown to the other tribes. In

fact, the Accaways are more difficult to command by strangers, than the others; but if they see that you will not be put out of humour, nor lose your self-possession, they will soon evince an affection and devotion, encreasing as they become better acquainted with the object of it, and yielding to no instances of European fidelity. But the first impression is with them indelible; and if it be unfavourable, no conciliatory attempt, or after efforts, can efface it. An Accaway, if once a friend, is always a friend; but, if in enmity with you, he can never be reconciled.

With indifferent persons, the Accaways are very Jews at a bargain; but they will sell to a favourite for one-half what they demand of a stranger, and they seldom pay debts till they are forced to do it.

They manufacture the woraly poison, which they use in shooting feathered game, by means of the wody fibre of the centre of the leaf of the palm. This is blown through a long tube of ten feet, which is also a kind of small palm, hollowed for the purpose, and lined with a hollow smooth reed; this is called a *sody*. The woraly, as generally prepared and described by Mr. LOCKHART, has little effect upon the larger animals; but the macusi woraly is sufficiently strong to destroy large animals, and even man.

After witnessing various methods of preparation, I am inclined to think that the vegetable



extract is merely the medium through which the poison is conveyed—the common woraly owing its poisonous quality to the infusion of the large ants, called Muncery, and the stronger kind from the fangs of venomous reptiles, particularly the Coochy Coochy, which is the most venomous of all known snakes.

The Muncery gives the Indians, by its bite, a fever of twelve hours, with the most excruciating pain; and a decoction of 2 or 300 of these, may well be supposed capable of depriving small animals of life.

The Accaways have not that open and determined deportment which characterises the Caribisce; but they are, undoubtedly, superior in courage to all the other nations; and their great numbers, and constant communication with the interior, renders them the most valuable of all the Indians within the Colonial boundaries. Their numbers can be increased at will, by holding out proper inducements; but at this day they are dissatisfied and discontented, and of course daily decreasing.

The Caribisce occupy the upper part of the Rivers Essequibo and Cuyuny, being at the extremest verge of the Colony, where they retreated on the first settlement of the Dutch in the lower Essequibo.

The Caribisce are the most brave, credulous, simple, obstinate, and open in their resentments,

of all the Indian nations. Their opinion once formed, is never modified by circumstances; and that kind of prudence, denominated policy, is unknown to them. They are, in consequence, rapidly decreasing; and though, about twenty years ago, they could muster nearly a thousand fighting men, at this moment it would be difficult to collect fifty in the whole country below the falls.

Those that remain have retired so far into the interior, that their services are entirely lost to us; but they still preserve a strong attachment to the Colony, and a very slight manifestation of kindness would soon induce them to return.

The Caribisce differ materially from the Accaways, in that they never go to war for the purposes of traffic, or procuring slaves. Their disputes are either on account of personal affronts, or infringement of territory, and their wars are always wars of extermination. On the Portuguese frontier, they do sometimes make prisoners and sell them; but with us never—as the purchase is prohibited. It was a Caribisce captain, who, on the refusal of a late Governor to accept of a fine slave, immediately dashed out the brains of the slave, and declared, for the future, his nation should never give quarter.

It is certainly right to prohibit the purchase of Indian slaves by individuals; but, as the want of a market entails inevitable destruction on all prisoners, it is the undoubted duty of the Govern-

ment, if it cannot prevent the occurrence of the wars themselves, at least to endeavour to render them less bloody. For this purpose, the Government should itself become the purchaser; and Indians so bought, should be attached to some public establishment, till the amount of their labour equalled their ransom. Till some such measure as this is adopted, the unqualified prohibition of the purchase of Indian prisoners, before God and man, makes us responsible for all the unnecessary blood that is, in consequence, shed by the Indians within our territory.

The Caribisce have some slight tradition of their having once occupied the Caribbean Islands. This is not unlikely, as the names of many rivers, points, islands, &c., both in Trinidad and the Leeward Islands, are decidedly Caribisce. It may not be improbable, that the difference in character of the Caribisce, and the Accaways of the present day, may originate in the former occupation of the islands by the one, and of the continent by the other—their language being nearly identical, and the Caribisce only distinguished by that independent boldness that characterises all islanders, when compared with the inhabitants of neighbouring continents.

The houses of the Caribisce are constructed of two rows of elastic rods, about twenty feet long, stuck firmly in the ground, and bent over at top into the shape of a pointed arch; the base is about twenty feet, and the whole is covered by

the leaves of the palm, laid horizontally from bottom to top.

The houses of the Accaways are built either square, like those of the Arawaaks, or conical, like a bell tent: these are called weemuh, and are very close and warm, being also thatched from the ground to the top, and no aperture for the smoke to escape by, but through the door-way. These weemuh are also used by the Macusi, and several inland tribes.

The Caribisce are very indiscriminate in the use of animal food. Nothing comes amiss to them. Tigers, cats, rats, frogs, toads, lizards, and insects, are equally welcome with fish and game. If they shew any predilection, it is in favour of fish.

This they catch by stopping creeks at high water, and infusing the hai-array, or the gonami, in the shallows, the intoxicating qualities of which cause the fish to rise and float insensible on the surface.

They also shoot them with arrows, as they seek their food in the banks of the river; and this method is peculiar during the rainy season, as then all kinds of seeds and fruits fall in the water from the trees on the margin, and the fish crowd to the sides to devour them.

In the dry season the fish leave the sides, and are only caught with hook and line in the deeps, except at the falls, where they are shot as they pass and repass.

## CHAPTER III.

WAROWS, MACUSI, &amp;c. &amp;c.



The Warows, inhabiting the Pomeroon coast from Morocco Creek to the Oronoque, are a nation of boat-builders. They are about 700 in number, and derive considerable emolument from the sale of their canoes and corials.

It is most extraordinary that a maritime nation like our's should, up to this time, have paid no attention whatever to the peculiar and appropriate qualifications of the Warows.

The mora furnishes excellent crooked timbers, of any dimensions, and the silvabally is, beyond all known woods, incomparable for planking ships' bottoms, being almost impervious to the worm, light, and easily worked. With such materials, and such workmen, as a little instruction would make the Warows, a dock-yard might be established in Pomeroon, adequate to the repairs of all our cruisers in these seas, and at a comparatively trifling expense.

The large canoes and corials made by the Warows have been known to carry 100 men, and a three-pounder. They are constructed on the best model for speed, elegance, and safety, without line or compass, and without the least knowledge of hydrostatics;—they have neither joint

nor seam, plug or nail, and are an extraordinary specimen of untaught natural skill. These crafts are almost exclusively monopolized by the Spaniards, who do not scruple to take them by force wherever they find them, at their own price, though made within the British boundary. They fit them out as launches, and in this state they are admirably adapted for privateering, and even piracy. This practice ought, certainly, to be prevented, as it is both our interest and duty to protect the property of the Warows within our territory, and the craft itself is highly useful for colonial purposes.

Of late years, the Warows have suffered dreadfully from measles and small-pox, which last has been owing entirely to the neglect of their protectors, in not spreading the *vaccine varus*, at a time when the other tribes were saved by the inoculation.

This is another exemplification of the evils of protectorship. In Demerara and Essequibo, on the late appearance of small-pox, the Indians were inoculated by individuals having no connection with them—whilst not a single protector took the least trouble on the occasion, so that in Pomeroon its ravages were dreadful.

The Warows frequently hire themselves as sailors in the colony crafts; and in the Oronoque, they compose the majority of the crews of the feluccas and launches. They speedily acquire

a practical knowledge of navigation; and, being expert fishermen, they soon become good sailors, but they are ill adapted for the land service.

They are drunken, quarrelsome, and insubordinate—have little honour in their dealings, and little taste for agriculture: their food being principally fish, of which they will devour, at a meal, sufficient for three moderate Europeans. They have no national or personal pride, and will ally themselves indiscriminately to whites, negroes, or mulattos.

They would become rich from their trade in corials, but their gluttony and intemperance soon dissipate the gains of their industry. One month they will be seen gaily dressed, and elevated with good living, and the next they will be starving, and working harder than any slaves, in the formation of craft, for a fresh supply. This improvidence, however inconvenient to themselves, is, nevertheless, capable of being turned to good account, by an intelligent Government, and becomes an unceasing spur to their industry.

The climate being peculiarly sultry on their strictly-wooded coast, is also particularly infested with mosquitoes. To remedy these inconveniences, they smear themselves profusely with the oil of the carapa, and this renders their skins so dark, that, but for their hair, they might be mistaken frequently for yellow-skinned negroes.

Their want of faith is so proverbial, that if they

solicit a loan, it is better either to give it as a present, or refuse it altogether—since, if an Indian becomes your debtor, it is ten to one if you ever see either him or his loan again, at least till he thinks you have forgotten it. This observation applies more or less to all the tribes, some of whom want self-denial sufficient to appropriate means for the payment of their debts; whilst others, in regard to the whites, think it right to get all they can by hook or crook—they being fair subjects for pillage.

The eta tree, (*mauritia*,) is the grand succedaneum of, and is almost adored by, the Warows. The fruit tastes like cheese, and is eaten with the pith, manufactured into a kind of cake of the consistency of sago. The young leaf is woven into hammocks, ropes, and baskets. The old leaf thatches the house. The trunk, split up, encloses it, and makes the floor. The pith of the large arm of the leaf, split longitudinally, makes a sail for the corial; and, by raising the fibres of the arm, and placing a bridge under, they make a rude kind of viol, to the music of which they dance.

They barbacot and salt great quantities of the querryman, (*genus mugil*,) with which they traffic on the coast, and sometimes as far as town. Amongst all the tribes of Indians, the virtues of the pyroligneous acid has been acknowledged, from time immemorial. There being many kinds of



meat that will not imbibe salt with sufficient rapidity in this climate, to prevent speedy putrefaction, they prepare a stage, under which they make a clear wood fire, and laying fish, flesh, or fowl upon the stage, twelve hours' smoking will preserve it for several weeks. This is called "barbacoting."

The Warows, though deficient in the requisite qualifications for service by land, are yet equally valuable with the other nations, as they occupy a tract of land otherwise uninhabitable, and thus form a barrier to the emigration of fugitives westward. In their present neglected state, their point of peculiar excellence is overlooked, and of no advantage to us; but there is no doubt, that at some future day, we shall find it necessary to husband them with our other neglected resources; and the benefit to be derived from so doing is manifest.

THE MACUSI.—These Indians are so little known, that we have few opportunities of tracing their affinity with the others; but, if peculiar misery and misfortune are claims to particular commiseration, they have long possessed these.

Whatever tribes go to war, the Macusi is sure to be a sufferer; and the most general accommodation of differences is at the expense of these, by the rivals agreeing to join in a kidnapping expedition for Macusi slaves.

In this Colony they are, in consequence, near-

ly extinct, and their remains have retreated to some of those unfrequented tracts of the interior, where the difficulty of procuring subsistence, is their principal protection from invading enemies.

They are timid, taciturn, obedient, and tolerably industrious; but they are deficient in stature and personal strength, being of a yellower cast than the Accaways, whom otherwise they somewhat resemble.

Having little courage, they resort to artifice in self-defence, and they have the general character of poisoners and assassins.

It is, however, a question whether these latter propensities are not exaggerated by the other tribes, to serve as an excuse for the general warfare which is waged against them—almost all the tribes possessing numbers of Macusi slaves, and the Accaways trafficking in them to a considerable extent with the Portuguese.

It would be almost impossible to restore this nation to the Colony; and if not, it could never be brought into good terms with the others. It requires, therefore, no further notice.

**PARAMUNI—ATTABAYA—ATTAMACKA.**—These three nations are too far in the interior to be of any service to the Colony. They may be called mountaineers, and have all the propensities peculiar to highlanders, being always at war, or engaged in predatory expeditions.

All the information we possess concerning them

is derived from the Accaways, who sometimes purchase their slaves; but they are described by them to be warlike and ferocious, and determined against the admission of any white person into their country. However true this may be, it is certain that no European has ventured yet beyond their boundary; and even the accounts given of them by the fathers of the missions, are equally founded on report alone. It is remarkable, that even these Indians, who are, undoubtedly, the most likely to incur the charge, have never been suspected or accused by the other nations of cannibalism; nor have I, in all my transactions with the different tribes, ever met with any trace or fact to justify such a supposition. It is true the Caribisce make flutes of the thigh-bones of their enemies—but they abhor the idea of either eating their flesh or drinking their blood, and this abhorrence is general.

Having now enumerated the different nations, it remains to discuss the expediency of employing Indians, in the reduction of commotions or desertions of the negro slaves.

In the first place, it is evident to all, that though the zeal and courage of Europeans must be highly pre-eminent, their constitutions are utterly inadequate to a protracted warfare in interminable swamps or forests, without roads or houses, and with no means of carrying more than a very small portion of provisions.

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The employment of regular troops, with their heavy equipment, is utterly out of the question; whenever it has been attempted, the result has been most disastrous.

The burthen, therefore, of bush service, falls exclusively upon the colonial militia, who, in addition to their arduous occupations as merchants, planters, &c., are obliged, on every desertion of negroes, to serve in the bush expeditions that necessarily ensue, without preparation, and without pay.

The time of these people is of the utmost value to them, and the loss of health, commonly resulting from the hardships of the service, makes this duty a most calamitous one.

But it is found absolutely necessary, in the present undisciplined state of the Indians, who, from necessity, constitute the main body of these expeditions, to support them by such a body of Europeans, as may at once encourage them in their duty, and obviate the evils resulting from their want of discipline.

No European, however strong of body, or swift of foot, has any chance in pursuit of a naked negro, without encumbrance, who flies to the bush; none but an Indian can keep pace with him, and none but an Indian can discover his footsteps. He must, however, be immediately hunted out by any means: for one negro in the bush soon prepares quarters for twenty others, who join him

from the plantations, the moment he has a rice field ready for them.

To the neglect of the employment of Indians, and the misfortunes resulting from the preference given to European troops on such occasions, the Dutch in Surinam now owe the existence of 40 or 50,000 free revolted negroes, who lay their colony under annual contribution, and who are ready to join in the first general commotion, which would, undoubtedly, render them masters of the settlement.

Heaven forbid that this Colony should ever be reduced to a similar contingency; but we have some reason to look forward with apprehension, when we know that our present system is Dutch, and of a similar tendency.

I can suggest no better expedient to attach the Indians to our cause—to keep *them* in the bush, and, consequently, the negroes out of it, than to prevent their decrease or emigration, by placing them under a rational and proper system of government; and, as a preliminary step to the formation of an Indian militia, to raise without delay a company of Indian rangers, properly armed, disciplined, officered, and paid, for the relief of the present arduous duties of the burghers.

This measure would be replete with economy, policy, and humanity—and he will deserve well of the Colony who first carries it into effect.

## CHAPTER IV.

SOIL, CLIMATE, TOPOGRAPHICAL REMARKS, AND  
FACILITIES FOR COLONIZATION.

The climate of the region inhabited by the Indians is much more salubrious than that of the coast; though approaching nearer to the line, its superior elevation causes a decrease of temperature, and the surface of the earth is always kept cool, from the thick shade of the forest with which it is universally covered.

It is a common observation, that the air of the rivers is unhealthy; but this only applies to that part of them which runs through the swamp land and level of the sea coast;—here the exhalations and vapours accumulate, and the sea breeze is not sufficiently constant or powerful to dissipate them. Throughout the whole extent of the salt or brackish water, fever and ague predominates; but, beyond the influx of the tide, the banks of the rivers are so proverbially healthy, that were the population ten times more numerous than it is, there would be little employment for a physician.

As we approach the high sand hills of the interior, the natural drainage is so perfect, and the torrent of fresh water supplied by the creeks forms so strong a current, that all impurities are

quickly drained from the vallies, and the surface water is instantly absorbed by the sands.

The water of those creeks that are uniformly shaded from the sun, is about five degrees colder than that of the river.

The breadth of the river, by exposing a great surface to the influence of the sun, causes its increased temperature. During the night, therefore, which is 7 or 8 degrees cooler than the day, the water of the river becomes comparatively a warm bath; and the time of its lowest comparative temperature is about noon, when the heat of the air is greatest, and the river has not yet recovered the heat it lost during the night.

Bathing, therefore, in the heat of the day, is more bracing to the system; but bathing in the morning is most congenial to the feelings, as there is scarcely any difference between the temperature of the air and the water, for two hours after sun-rise.

The evaporation in the neighbourhood of the line being supposed ten times greater than near the poles, the rains are in proportion much more heavy and frequent.

In these regions vegetation would cease, were the supply of moisture only equal to that of temperate climates; and, upon the hills, where the water runs off more rapidly, a greater quantity of rain is required than in the vallies, where it stagnates, and is absorbed in superior proportion by the earth.

We accordingly find that, upon the hills of the interior, the clouds discharge three times as much rain as falls upon the coast, and without causing any inconvenience.

This disproportion between the rains of the coast and the interior would not be so great, but from the circumstance of the vast tract of low land, from which the forest has been cleared for cultivation. Woody countries are always the most humid—and, in a plain without trees, the clouds will pass over without discharging any rain, from the want of points of attraction.

The importance of this fact has not hitherto met with sufficient consideration. A plain in the tropics, without rain to moisten it, soon becomes a sterile desert; and nothing will attract the electricity of the clouds, and cause them to burst, but the intervention of groups or rows of tall trees.

It is a point, therefore, worthy the consideration of the Colonial Legislature, to preserve a portion of bush standing on the coast for the attraction of the rains; or, to oblige the different estates to plant tall fruit or forest trees on their side-lines—as there is no doubt, that the more the country is cleared of bush, the drier it becomes, and the less fertile, and this more particularly with regard to the sugar cultivation.

In the interior, the direction of the wind is by no means so uniform as on the coast. From the



month of April to July, they blow more from the south than from any other point; and these land winds, which occur at intervals throughout the year, by impeding the course of the clouds, as they are propelled by the sea breeze, are another cause of the increased rains.

From the superior salubrity of the climate, and the simple habits of the Indians, it is reasonable to suppose that, prior to the introduction of rum, they enjoyed great longevity. The native intoxicating beverages are so mild and diuretic, that little inconvenience results from their excesses with them; but their system of computation is so defective, that they can neither calculate their own age, or those of their offspring.

Early puberty is common in all hot latitudes; but it does not seem to shorten the period of existence, though the appearance of age comes on sooner. The Indian girls are marriageable at 12 or 13, and the boys at 15 or 16—at 25 years the women lose all the appearance of youth; but the men at 40, are not older in appearance than Europeans of the same age.

Upon the whole, there is no doubt, that if the hand of cultivation reached to the hills of the interior, and a few artificial improvements were added to the advantages of local situation, the climate of the Indians would be the most healthy and agreeable of any within the tropics—with fish, flesh, fowl, and vegetables in abundance, pure water, no fevers, and no mosquitoes.

The geology of Demerara is very simple, and soon described.

The Warow land of Pomeroon, and the coast lands of the whole Colony, are principally composed of an alluvial blue clay, intermixed with narrow strata of sand—and, on the Mahaica coast, with sand and shell reefs.

This tract is most particularly adapted to the cultivation of sugar, cotton, and plantains, to which it is mainly devoted—nor does there exist in the known world a soil possessed of such amazing richness and fertility. It is never manured, though an acre has been known to produce upwards of 6,000 lbs. of sugar, or 20,000 lbs. of the farinaceous food, the plantains, in a year.

As we go deeper into the interior, the clay looses its blue tinge, and gradually becomes yellow; at this stage, it is always covered with a stratum of vegetable residuum, called pegas, which is the half-decayed vegetable mould from dead grass and leaves, and is, in many places, several feet deep, forming a great impediment to cultivation.

Plantains do not thrive in this land, but it is peculiarly favourable to the growth of coffee, for which it is principally cultivated, and the returns are ample, and of superior quality.

Behind the pegas lands, come high ridges of sand, interspersed with vallies, in which is a slight admixture of clay. These sand reefs pre-

lent many fertile spots for the cultivation of coffee, cocoa, arnotto, fruits, and ground provisions of all kinds; and, extending in their direction parallel with the sea coast, are occupied exclusively by the Arawaak nation.

To the south of this belt the rocky region commences, consisting of elevated ridges, and detached conical hills, resting on bases of sand, stone, granite, and silicious crystal, containing a great variety of ochres and iron ores, mica, prismatic, hexagonal crystals, and, in some instances, slight indications of the precious metals.

Though it is fully as probable that gold and silver exists in the primitive mountains of the west, as well as in those of the eastern coast, yet no native specimens have ever been produced by the Indians within our territory. Two or three attempts at mining were made by the Dutch, on their first settlement in Essequibo, but the ore was not found worth the expense of working. The most probable site of the precious metals, is in the mountains of the Attaraya and Attama-cha nations, and these are beyond our reach.

The rocky region is possessed by the Accaways and Caribisce, interspersed with small settlements of Macusi and Paramuna; but these latter are principally found in the debateable land at the foot of the mountains, where they become the alternate victims both of the coast tribes and the mountaineers.

From this topographical review it is plain, that the coast lands are as much the province of slave labour, as are the hills of the interior for cultivation by free colonists.—Upon which latter subject, a few remarks are necessary.

The only land that can be devoted to this purpose, is occupied by the Arawaaks and Aocaways. This cannot be taken possession of, according to the old Dutch plan, without exterminating the Indians—more particularly the Arawaaks, who cannot retire farther into the interior, and must necessarily quit the Colony.

But, as we are bound to suppose that the British Government would not knowingly commit such an act of cruelty and injustice, it follows that the benefits of colonization should be extended to the Indians, in return for the occupation of their lands—and the settlements established upon this principle, must be half Indian and half European.

This composition is doubly eligible, because it gradually introduces the Europeans into the appropriate habits of the climate, improves the moral character of the Indians, and obviates the existence of any hostility and opposition from them.

The spot most singularly adapted for the establishment of an Anglo-Indian colony, is Bartika, at the confluence of the Rivers Essequibo, Cuyuni, and Massaroony.

A line should be run towards the south from

this point, so as to divide the Peninsula equally ; and the land to the east of this line appropriated exclusively to the Arawaaks, as well as that to the westward to the Accaways and Caribisce.

Three villages should be established—one Anglo-Accaway, one Anglo-Arawaak, and a central one as the seat of government.

The Commander of this Colony should be well acquainted with the language, manners, and customs of the Indians—should reside constantly amongst them, and should be the only responsible authority, communicating solely with the Governor of the Colony, and accountable for the detail of expenditure to him alone.

If the Colonial Court is allowed any interference in this establishment, it has a consequent right to send a representative to that Court.

The preliminary steps for the establishment of this settlement, are as follows:—

- 1st. A regular treaty with the Indians.
- 2d. The clearing and planting by the Indians of a tract of land, adequate for the subsistence of the first arrival of Europeans.
- 3d. The restriction of the description of settlers to labourers alone—all artizans being excluded—and of labourers, only those admitted who possess no property on earth;—it being indispensable, that the possession of property be made solely resulting from habits of industry, enforced by sheer want; and that the Indians should

have the example constantly before them of ease and comfort, solely resulting from industrious habits. This cannot be accomplished, except the European settlers are on an equal footing with the Indians as to poverty, and without qualifications to procure a livelihood by any other means than that of bodily labour.

4th. Religious instruction must be secured to the Whites; but the Indians must, for some time, be left alone upon this point, as any premature interference would only tend to increase their present contempt and antipathy to ministers of religion. The example of the Europeans will be their best instructor; and their moral character must be first strengthened, before they can become susceptible of religious truths.

5th. This establishment must be completely insulated from the plantations—no communication being allowed, but in the most urgent cases, and no traffic permitted, but under the superintendence of the Commander.

6th. The system of discipline being purely military, and a code of laws formed upon such principles as may best coincide with the peculiarities of the different materials composing the Colony; care being taken to have a choice of punishments, as the crime may be committed by Europeans or Indians.

7th. The under officers of this department, being gentlemen of acknowledged respectability, to

have rank in the militia of the Colony, and to be amenable to a court-martial, or to the Lieutenant-Governor, for any direlection of duty reported by the Commander.

A quota of the population, equally composed, to be constantly on a tour of duty in rotation; and the whole force to be at the disposal of the Lieutenant-Governor, in cases of emergency, as well disciplined as circumstances will allow.

This establishment ought to be upon such a scale as to furnish, in the outset, 100 Europeans, and 100 Indians, regularly trained to that peculiar and appropriate system of operations for which the Indians are famed—the lightest of all, light infantry.

There cannot be conceived a more efficient and valuable description of troops, for our occasions, than 100 Europeans, and 100 Indians, in alternate sections, supporting each other, all inhabitants of the same settlement, acquaintances, or relatives, and all perfect in the method of Indian warfare, or bush-fighting.

This force, which would render as much service as 600 regular troops, could be maintained at little more expense than a single company of regulars—taking care to put them on moderate pay whilst employed; and, on the occasion ceasing, returning them to the cultivation and extension of the settlement.

It could not be expected, for a considerable

period, that this Colony should be able to export produce. Its military duties should occupy one-third of the year—another third will be devoted to the supply of provisions—a third will be devoted to the pasturage of hogs and horned cattle—and the remainder will suffice for clothing, and the purchase of necessities, by cutting timber or staves, or curing small quantities of coffee, cocoa, &c.

The consideration of this subject involves many arguments, which will hereafter be considered under the heads of Indian government and comparative policy.

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## CHAPTER V.

### SUPERSTITIONS, LANGUAGES, &c.

Great confusion and contradiction exists in the descriptions of different authors on the subject of religion. The Spanish fathers, in the first instance, gave the Indians greater praise than was their due, in order to encourage the missionaries; afterwards, the difficulties experienced in the attempt to convince the Indians of the necessity of confession, the efficacy of absolution, and the doctrine of the Trinity, caused these holy fathers to inveigh bitterly against their impenetrability to the admission of religious light.

Upon a cool consideration of this subject, it does not appear, that on these topics, there is much distinction between the heresy of the Indians, and that of several sects of the Protestant Church; and, if the Spanish missionaries had been a little more reasonable in their zeal, so as to prepare their minds, by inculcating industry and sobriety, instead of pageantry and abstruse divinity, their ultimate progress would, undoubtedly, have been accelerated.

As it is, it appears, that the success of the Spanish missions has been entirely derived from the consequent measure of congregating the Indians—confining their itinerant propensities, and

thus enforcing a paramount necessity for increased industry and regularity of conduct.

The Indians acknowledge the existence of a superior divinity, the universal Creator; and most tribes also believe in a subservient power, whose particular province is the protection of their nation. Amongst the Arawaaks, Aluberi is the supreme being, and Kururumanny the god or patron of the Arawaak nation.

Woorecaddo and Emehsewaddo are the wives of Kururumanny—one signifying a worker in darkness, and the other the couchy, or large red ant, that burrows in the earth; together, they are typical of the creation of all things out of the earth in the dark.

The Caribisce and Accaways call their god Maconaima, also signifying one that works in the dark. Their idea of the creation is, that coeval with Maconaima was a large tree, and that, having mounted this tree, with a stone axe he cut pieces of wood, which, by throwing into the river, became animated beings. The details of this tradition are nearly as absurd and obscene as the mythology of the Hindus—they are, however, sufficiently indicative of the acknowledgment of a supreme being. The Indians have, undoubtedly, a religious principle amongst them; but, as they have no priesthood, and no form of worship, it degenerates, as with all ignorant minds, into superstition and a belief in magic.

The great and just Creator is believed to be incapable of wantonly afflicting the works of his hands; and, as his power and unearthly nature places him above the requisition of service from mortals, they conceive that prayers or adoration are superfluous—his will being independent on the wants or caprices of mankind. They laugh at the idea of the supreme power being propitiated by the supplications of individual interest, because they say that he is supremely just, and that if he hears the prayer of one, he is bound to hear all; and, as the interests of one individual are always interfering with the interests of others, so, to prevent unjust precedence, he will be influenced by no supplications, but execute his own will, without deigning to consult that of mortals.

The Indians of the Spanish missions of the Oronoque, who are of the same nations as ours, believed, that the object of the fathers in confessing, was to obtain a knowledge of their pecuniary means, in order to lay them under more effectual contribution. As to absolution, they thought the idea of a delegation of such a power to mortals, was too absurd to be worthy even of dispute; but they readily, from their belief in magic, subscribed to the virtues of the rosary, beads, amulets, and relics. Matins, vespers, and hours, were considered as incantations, and efficacious in expelling the evil spirit; and to this hour, the Spanish Indians of Morocco, who all wear the

cross, and denominate themselves "good Catholics," chaunting their services morning and evening, have no other idea of a religious principle, than that the performance of these ceremonies gives them a charmed existence.

It is true these Indians are more sober and industrious than any of ours; but this arises from the circumstance of their having been long congregated in towns and villages, and subjected to the municipal guardianship of the local authorities. The Spanish missions evidently began at the wrong end—but, even under this great disadvantage, the Indians slowly improved under their care, from the example of their regularity and discipline, and an exemplification of the superior comforts of a state of society.

The evil spirit is believed to be the author of all the miseries that afflict humanity: every idea of terror is attached to this power of darkness; and the pe-i-man, who claims the qualification of an exorcist, is regarded with the greatest consequent reverence and respect.

The ascendancy exercised by the pe-i-man, can only be compared to that of the Pope, or of an Irish Catholic priest. All attempts, therefore, at conversion, must be utterly futile, except the pe-i-man himself be made an interested party.

In the present circumstances, the pe-i-man derives all his power and authority from the conviction of his supernatural agency; and he more-

over derives all his subsistence from the contributions levied on the credulity of the ignorant. This is so truly monkish, that the bad success of the latter need no longer be wondered at—"Two of a trade never agree."

To convert the Indians, the pe-i-man must first be made sensible that his change of creed will more amply fill his own pockets. To individuals only alive to self-interest, (and these form a vast majority in all communities,) that religion is always the best, which is most in favour of pecuniary emolument. At present, a puncheon of rum, and a few beads or clothes, would convert more Indians than all the holy water that was ever consecrated.

It would be therefore highly imprudent, in the present unprepared state of the Indians, to make religious instruction the first object. There is little doubt that a missionary, more zealous than prudent, would, at this moment, soon receive at their hands the crown of martyrdom; and one such occurrence would retard their conversion for ages. The slower, yet more certain, medium of association and example, is infinitely preferable.

Pageantry, show, and ceremony, have little influence, except as employed for magical purposes; nor will they respect a priesthood that is not endowed with the most palpable mental superiority. They are such acute logicians, that the Spanish priest, despairing of conviction, by the same means

with which they led the ignorant populace of European states, consigned them at once to perdition; and, but for the intervention of that glorious society, the Council of the Indies, they would have been long since crowding the dungeons of the Inquisition.

Recent events, by forwarding the march of rational principles, either as they regard government or religion, will soon exemplify in the Orinoco, and it is to be hoped here also, the fact, that all human beings are susceptible of the force of both moral and religious truth, and that a state of society is a state of conviction, and the proof of the utility of both.

The life of a hunter gives him neither time nor inclination to study divinity himself, and he has not the means of purchasing it from others. He is, therefore, destitute of religious instruction, nor can he be capable of receiving it till he becomes a cultivator, and a young man of property. It is our care to make him this; and till we do so, there can be no greater reproach to us than to say that the Indians have no religion.

**LANGUAGE.**—There is no South American topic on which exists such general ignorance, as the language of the Indian nations to the east of the Andes.

The Spanish fathers, far from possessing that zeal that led an English missionary to boast of his skill in twenty-seven different negro languages,

do not appear to have taken the least trouble in teaching their doctrines in the native tongues of their audience. On the contrary, they seem to have been solely intent on teaching the Latin formula, which was repeated as if by parrots, and they scorned to learn any thing in return.

As an excuse for this, they have all joined in declaring, that the language of the Indians was poor, deficient in compass, strength, or power of description; and this sweeping application includes all the different dialects and languages of the most opposite construction.

When we consider, that the enormous proportion of objects in every branch of natural history within the tropics, constitute of themselves a most compendious vocabulary of nouns—that these have all their peculiar and appropriate Indian titles, whereas, in Europe, we have borrowed from all languages, epithets that were wanting for their description in our own—it is evident, that in this department of language, they cannot be accused of poverty of expression.

The Indians being such admirable naturalists, it is reasonable to suppose, that the extent of the qualifications of their language in this particular, should influence the other component parts; and, if we are in want of positive proof on the subject, we have at least every reason to believe it probable, that the above circumstance, and the luxuriance of their climate, would rather, as in the east,

make their language copious, figurative, and harmonious.

It is by no means unreasonable to suppose, that the amazing difference and variety of languages and dialects, is in itself indicative of variety and power in the individual tongues of each nation; and we are particularly struck with the extraordinary dissimilarity of the Mexican and Peruvian, to the languages of Guiana and the eastern shores.

After all the theories that have been adopted to account for the origin of the population of America, none have yet been founded upon that most natural of all basis, the analogy of language. No one, on comparing the language of the United States of America with that of England, could err for an instant in deducing the source of their population; and it must be evident, upon this principle, that in the absence of all tradition amongst the Indians, if we are indeed to seek a parent stock in the other hemisphere, the only approximation by which we can be directed is that of language.

Peculiarities of local circumstances will act upon manners, habits, and even forms and features, causing many marked distinctions and variations from the original. In the deserts and immense plains of Asia, the Arab and Tartar are wandering shepherds, because they have no means of subsistence but from their flocks, and the earth does not repay the labour of cultivation



but place the same Tartar in the forests of Guiana: he has little pasturage, but plenty of game, and the soil is fruitful, with little labour—he becomes, from alteration of local circumstances, a hunter and partial cultivator; but, though his habits are changed, his language remains unaltered through ages, and distinctly indicative of the stock from whence he sprung, and the land from whence he emigrated.

The population of America presents some peculiarities, that render the supposition of a common origin quite inadmissible, from the marked distinctions in both the habits, customs, and language of the several component nations of aborigines.

The Indians of the Northern States speak different dialects to either Mexicans, Peruvians, or those of Guiana. They sleep squat on the ground, wrapt up in skins—they drink a beverage of fermented maize—they scalp and torture prisoners—they put their youth through a severe probation—and they have no slave trade or tradition of empire.

The Indians of Peru and Mexico have formed great monarchies—their language differs in the greatest possible degree from all the other nations—they have long known and worked the precious metals; and their almanacs and hieroglyphics are indicative of the superior abilities attendant on a state of society, compared to the insulated in-

dependence of mere hunters and fishermen—they have also a regular system of religion.

The Indians of Guiana, differing again from all these, have no propensities in common with either of them.

Their language evidently approximates more to the dialects of eastern Asia—they sleep in hammocks of uniform construction, though made of different materials—they have never been collected into any thing like a sovereignty; but they carry on the slave trade extensively. Their general beverage is from the cassava (the piworry), and they have no form of religious worship.

These material discrepancies point out three distinct roots, without any reference, to the almost unknown tribes of the south, the Patagians.

It undoubtedly requires considerable time, industry, and perseverance, to become so well acquainted with unwritten languages, as to demonstrate their eligibilities, or comparative excellencies. The following vocabularies are not inserted with any presumption of this kind; but for the purpose of ascertaining, by the comparison with the Oriental languages of Europe and Asia, whether we have sufficient grounds to suppose the Indians of Tartar origin—to which we are naturally inclined to accede, from the similarity of stature, colour, features, and particularly the direction of the eye-lids.

A grammatical analysis is impracticable, from the present limited experience of the Author ; but, it is presumed, from the construction of the substance of the Lord's Prayer, as translated into Arawaak, that that language at least has some claims to harmony and expression.

With the Arawaaks, a particular plaintive intonation is used in inquiries after the health or welfare of those who are ill or unfortunate ; and the tone of expression is always suited to the circumstance and situation of the party addressed.

Though they have no hieroglyphics, or symbolic almanacs, like those described by HUMBOLDT and ROBERTSON, yet they are not without considerable knowledge of astronomy. Every remarkable star or constellation has its Indian title ; and they judge of the difference of seasons by the southing of particular stars. Their periods of planting and sowing are regulated by the age of the moon ; and, in the land journies of the Acca-ways over the stony plains of the interior, they are guided solely by the position of the seven stars, travelling only by night, from the heat of the stones in the day.

In reverting to the observations of HUMBOLDT on the language of the Indians, we regret, that the only language that has attracted his attention, the Tamanaca, or Cheyma, has led him to conclusions not applicable to the general structure of the languages of Guiana.

# VOCABULARY OF EIGHTY-TWO NOUNS AND NUMERALS,

In the Four Indian Languages of British Guiana.

69. Woods,	Komoto,	Tecou,	Paahub,	Hoeyu,
70. Rocks,	Seeba,	Tochob,	Sacow,	Kehenrah,
71. Sand,	Murtooko,	Pach-oh,	Tegrechah,	Bulchob,
72. Islands,	Kai-cery,	Asagreh,	O-orwah,	Hescha,
1—One,	Abairu,	Asagreyney,	Tegrech seh,	Monam,
2—Two,	Beama,	Mesh daroy,	Yacombah,	Decanam,
3—Three,	Cabobin,	Tosorwa-nobeh,	Yacombah-nelly,	Munehes-nahatakanuh,
4—Four,	Beey-beech,	Yuma-cawub,		Mahabess,
5—Five,	Ala-dacabbo,			Mohomatina-hesicka,
6—Six,	Ala temainy,			Manam,
7—Seven,	Beama temainy,			Decanam,
8—Eight,	Cabobin temainy,			Nahatakanuh,
9—Nine,	Beeybeech temainy,			Mooreycocoyt,
10—Ten,	Beama dacabbo,			

## THE LORD'S PRAYER IN ARAWAK.

Kururumanny—haamary caleery oboorady—bachooty deweet boossa—baynse parocan, bayin so pareeka—yahaboo ororo adiato—meherachenbeyn dacotooniash—Ebehey nebehadow wakyany odomay—Mayera toqnebeh dayensey—Beboro talidey.—Hedonawey.

1883

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His relations on the Caribisce, both as to manners and language, are highly incorrect, and evidently not deduced from his personal investigation and experience. It appears, however, evident from his inquiries, that the Tamanaque is not a primary language, but a composition of the Arawaak of Guiana with the language of the Incas—since, in the Cheyma tongue, many terms are found, both of Arawaak and Peruvian derivation. The Tamanaque is evidently the language of the border, between the old Peruvian monarchies and the independent tribes of the eastern shores.

The Caribisce and its dialects is the first great language on this side the border; the Arawaak the second; and the Warow the third—all materially differing in their composition, and never running one into the other.

In the annexed vocabulary, the Accaway language is given as a specimen of a dialect of the Caribisce, and is a fair example of the deductions to be made from analogical comparison. The Caribs call the Accaways a brother nation.

Without doubt, analogy of language furnishes the surest indications of the origin or derivation of nations; and, though HUMBOLDT ventures to doubt this, yet the very anxiety he manifests in the comparison of the different dialects, is a sufficient proof of the propriety of the supposition.

## CHAPTER VI.

## CAPACITY FOR LABOUR, AND SYSTEM OF AGRICULTURE.

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Whatever deductions may have been formed on this head, from the spectacles of laziness and debauchery exhibited by the Indians on their visits to the town or the plantations, it is quite clear, that, at some period or other, they must exercise a little exertion, or, even in this climate, they would literally be starved to death.

The evidence of the old Dutch proprietors, who preserve a recollection of the times when the upper rivers were the regions in most general cultivation, proves a fact, no doubt, extraordinary to many of us—viz. that the first settlements, and old Dutch estates, were established and principally worked by the labour of the Indians.

The exportable produce of that period, certainly bears no proportion to the amount now shipped; but it was infinitely superior, when compared with the small extent of capital employed.

In fact, the old settlers had no capital. They sat down in the centre of the Indian population, attracted by the airy sites of the hills, the abundance of fish and pure water, and the quantities of game. Their cultivation was carried on entirely, either by free Indians or Indian slaves; and

the barter of a few European articles of necessity for their labour, soon furnished the settlers with a small exportable produce, either of coffee, cocoa, arnotto, or indigo.

So indisputable is the fact, that notwithstanding the exhibition of their present wretchedness, the Colony of Demerara owes its original formation to the Indians. It will be both amusing and instructive to trace those gradations of declension that have brought them to their present state, and deprived us of their services.

The Indian, though ready enough to undertake a specific portion of work for a stipulated consideration, only did this to procure some articles of prime necessity; and the moment his present wants were supplied, his motive for further exertion ceased. He must also be invited, and not commanded, to work; and his native independence was found a great obstacle to his employment, at those very moments when his assistance was most needed.

The moment, therefore, their export gave them funds or credit, the settlers, eager to increase the amount of their produce, devoted them to the purchase of negro slaves; and, as at that period the cheapness of the slaves, and the quick returns of their labour, placed them within the reach of even the poorest settlers, the necessity for the further employment of the Indians gradually diminished, and at last wholly ceased.



Soon after gangs of negroes had taken the place of Indian labour, it was discovered, that the lands of the coast, under all their apparent local disadvantages, were capable of yielding, under the operation of negro slave labour, nearly double the emolument derived by the up-river estates—slaves being at that period from 50 to 70% per head.

The rivers were, therefore, quickly abandoned, and new estates formed on the coast; and the coffee, cocoa, indigo, and arnotto, yielded to cotton and sugar—now become the prime staples of agricultural speculations.

At this period the Indians, who had no inducement to change their residence in common with the planters, saw, with no small vexation and regret, that the only return they received for their former offices of assistance, were neglect and abandonment, and that, in fact, as in many other recent instances, they were kicked out of the house, after having helped to build it.

The colonists had, however, now become too strong to fear any thing from the animosity of the Indians, even if they had been sufficiently united to render opposition effectual; and from this date we gradually trace a degradation of all those properties which made them so justly beloved by the old colonists, and an introduction in their stead of all the vices of Europe, and their fatal consequences.

The Indians subsequently have never been em-

ployed in any but military duties; their taste for agriculture has met with the most ruinous neglect and discouragement; and, to crown the whole, their government has been delegated to a number of uninterested individuals, who, though proud of the distinction, have taken no pains but to supply them with food from the plantations, and to distribute rum amongst them at the expense of the Colony, with so liberal a hand, that their call for agricultural labour has nearly ceased, and they have become almost extinct, from drunkenness and debauchery.

The following observations are deduced from personal experience, in those retired villages most removed from the pernicious influence of European communication.

The Indian only labours for the period necessary to furnish the means of actual subsistence. This is about two months in the year.

Another month is required to supply the wear of his hammock and his corial.

If he be accustomed to wear a shirt, and to carry a gun, they will furnish employment for a fourth month.

Dogs, extra clothes, sugar, salt, beads, and fish-hooks, are purchased by the labour of a fifth month.

This is the ultimatum to which, in their present state, their labour can be extended, as it governs every exigence of their existence.

The chase and the fishery are regarded in the light of recreations; and where game is procured with difficulty, they will be content to live for weeks together upon peppers stewed with casiripe, rather than put themselves to any extraordinary inconvenience in pursuit of it.

The Indians frequently leave their old, and form new settlements. They do this when a concurrence of deaths or disease gives them reason to doubt of the healthiness of the situation; also when the long cultivation of the cassava makes the virgin land at too inconvenient a distance.

By felling and burning the timber, and hoe-ploughing the ashes and soil into small heaps, they procure only two crops of cassava; and, as it requires 30 or 40 years to re-fructify the soil, by the growth of new wood upon it, the neighbouring lands of an Indian village become soon sterile.

The grazing of live stock would, undoubtedly, convert the worn-out cassava fields into a source of great advantage; and the manuring system so introduced, would, by its rapid fertilizing powers, obviate the necessity of frequently removing, and make the Indian a permanent resident. It has done so in the Oronoque to a most general extent; but it has there been the care of the Government, and none but the Government has the power of accomplishing a similar benefit here.

The division of labour between the sexes is

tolerably fair. The man cuts down and burns the forest, builds the house, hunts and fishes, navigates and builds the corial—the woman plants and weeds the field, does all the household duties, and, on land, carries all burdens. This last appears rather hard; but it must be considered, that, from their general habits of distrust, it is absolutely necessary that the hands of the man should always be free, for the use of his weapons of defence or offence—a land-journey being, in every respect, a military expedition, in which the males act as guards to the convoy.

. Some of the Indians refuse to wear clothes, from an idea, that by so doing they become Europeans; and, unfortunately, the example of the whites in most common communication with them is such, that no honour attaches to the appellation. A very little pains would, however, soon do away with this objection.

. It is my firm conviction, that if the Indian was exalted more in his own opinion, and his self-respect increased, by his being made more respectable to others, that he would soon regain the ground he has lost in character and public estimation; but, as his humiliation has solely accrued from our neglect, his recovery is solely dependent on our notice and consideration.

He should no longer be allowed to go naked, or be turned from our doors to herd with negroes: he should be furnished with his gun, his

clothes, and European conveniences, in the first instance, and then compelled to keep these articles in efficient preservation.

His importance, as a valuable member of the community, should no longer be denied him ; and the most marked distinction should be shown in favour of those individuals, whose conduct deserved it, and whose example should, by its reward, be made worthy of imitation.

That they can labour, is evident ; though they begin with great reluctance, they carry it on with great vivacity and spirit—and, though the duration of their exertions is short, it is fully proportioned to the exigencies of the demand.

Increase this demand, and you necessarily make the Indian more industrious : make him a coxcomb and a gourmand, but not a drunkard. To give him a plentiful table, and decent apparel, he must extend his cultivation, and raise live stock. Put him once in possession of his dog and gun, and he will not readily part with them ; but let no after system of misplaced generosity take away his inducement to labour, by supplying him gratis, with what ought to be alone the fruit of industry.

It is in this respect that the Indian presents, and the distributions of the Protectors, cause an accumulation of evils, under which the Indians must sink. They are rewarded without merit, and paid without labour, and they eat and drink at the public expense, by which they are induced



to leave their settlements unnecessarily, and to neglect their cultivation.

It is to be hoped that this exposé, if it has no other good effect, will, in future, attach such an imputation to the office of Protector, that no person of common-sense or respectability will be inclined to occupy it. This will be the triumph of the press and public opinion.

In estimating the applicability of Indian labour to their own and the interests of the Colony, and in reference to the subject of the fourth Chapter, it may be expedient to suggest the probable effects resulting from the colonization and cultivation of the interior.

For some years, it would not be reasonable to calculate on any exportable produce.

The first two years must be devoted to the cultivation of the requisite provisions.

On the second crops being taken off the ~~caesava~~ fields, large cattle and hogs should be grazed, in sufficient number, to keep down the grass, without being solicitous about feeding for market.

On the third or fourth year, coffee, tobacco, annatto, and cocoa, may be planted on the most favourable spots; and these, enclosed with live fences, should be accelerated in their growth by the application of manure from the cattle pens.

At the seventh year, the necessary works for the preparation of the coffee should be erected, on a very small scale, in the vicinity of that culti-

tion, and a certain per centage should be paid by the growers, for the use of them.

The hogs raised should be the property of individuals; but the large cattle that of the settlement, out of the sale of which its expenses may be ultimately supported.

As large cattle are not easily fattened in the rivers, but breed rapidly, young oxen and heifers should be shipped and sold to the plantations or town, where they would soon become fit for the market. This would be much more advantageous than fattening at the settlement.

The cultivation of coffee, &c. should, in the first instance, be limited to a certain extent; but, when once the settlement can defray its own expenses from its own resources, and the Indians and Europeans become cemented by mutual interests, and both these events are concomitant, the object of the settlement is then accomplished: emigration or influx may take place without detriment, since those who go will communicate habits of industry, and those who come will learn them. By this time also the increased reasonable supply of animal food would add to the comforts of the whole population, whilst it diminished the expenses of the garrison; and Demerara would become the great cattle market for all the West India Islands.

We might then also calculate upon the existence of a noble force of colonial free-militia, of

such strength and composition as would effectually crush every effort at internal commotions, and be an able disposable defence from the attacks of foreign enemies.

These remarks have nothing visionary in them, nor are any sanguine expectations advanced in support of favourite or romantic theories.

Their foundation is plain matter of fact, with which every experienced inhabitant of the Colony is as well acquainted as the Author; and the deductions drawn, are only such as have been proved by their operation in neighbouring states, and by the steady march of Colombia, and the other Indian Governments, to acknowledged liberty and independence.

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## CHAPTER VII.

## PRESENT GOVERNMENT OF THE INDIANS.



The present Government, or, as it is called, "Regulation of the intercourse of the Indians with the Colony," is vested in six Protectors of Indians—with each, a Post and Post-holder under his superintendence and direction.

These Protectors receive no pay; but the cost of rum, plantains, tobacco, &c. issued by them to the Indians, is charged to the Colony.

The Post-holders receive about one hundred and sixty pounds sterling, ~~annual~~ salary—and some are allowed an assistant, who receives about half that sum from the Colony.

The duties of the Protectors, whatever they may consist in, are only known to us at this day, from the manner in which they are executed.

It was stated, by one of them, to a Quarter-Master-General of a West India Island, that they were a kind of "kings over the Indians." They may, perhaps, conceive themselves so, with equal pretension to royalty as the kings of Brentford; but, certainly, the Indians seem more inclined to allow them the honours of an immortal, rather than an earthly crown.

In common charity, however, we cannot go this length; and, though we may excuse in their ma-

jesties some share of personal exultation, when surrounded by a dangling train of naked courtiers, we do not think they can derive any permanent personal gratification from the usurpation of a title so little deserved, or so ill according with the loyalty of British subjects.

Every third year they are obliged to visit the Post, to be present at the distribution of the Indian presents. They supply the Post with the necessaries required by the Post-holder, and the rest of their avocations may be summed up, by their acting as green grocers, and rum distributors, to the Indians visiting the plantations.

It cannot be supposed, that the honours resulting to them from the discharge of these duties, are a sufficient compensation for the trouble and inconvenience of supplying the individual wants of every itinerant Indian; but, though they all deprecate the thanklessness of their office, like Oliver Cromwell, they still stick to the protectorate. This has sometimes led caustic reasoners to imagine, that there was some advantage attached to it beyond what was publicly thought, or by themselves acknowledged.

Be this as it may, the Colony annually pays the following sum in Indian expenses:—

|                                    |          |
|------------------------------------|----------|
| Six Post-holders, .....            | f 13,200 |
| Three Assistants, .....            | 1,800    |
| Expenses of Protectors, .....      | 9,000    |
| Share of Triennial Presents, ..... | 10,000   |
|                                    | <hr/>    |
|                                    | f 34,000 |

Which, by including bush expeditions, repairs of Posts, &c. make the Indian charges equal to £3,000 sterling per annum.

Whatever may be said or thought of the motives of the Financial Representatives in sanctioning this outlay, there can be but one opinion as to the munificent generosity of the Government itself, that, since the year 1794, has bestowed more than half a million of guilders, in compensation for services that would have been amply remunerated at the expense of three or four hundred pounds.

The only seemingly unfair part of the business is, that the Indians are burdened with all the odium of the expenditure, whilst the European officers get two-thirds of the money. But, as it must be supposed that the extraordinary zeal of the Protectors, and the industry of the Postholders, fully entitles them to this share, let us now inquire into the extent of their several merits.

In the years 1793 and 4, the Caribisce nation alone furnished nearly 800 men in the suppression of the Coromantyn rebellion, on the West Coast of Demerara; scarce 50 can now be found existing.

Of the Arawaaks that served during that period, nine-tenths are extinct, and their numbers have not been replaced by others.

The whole Warow nation cannot now muster one-half of what served on that occasion.

The Accaways have kept their footing better than the other tribes; but one-half of these are gone, or are now going, to Cayenne, and the south;—the whole tending to prove, that whatever doubts might have existed as to the objects of that Government, under which Protectors of Indians were appointed, they are now clearly explained to be—the extirpation of all the Indians from the Colony.

The Protectors, therefore, in discharging their duties upon this principle, deserve well of the public; and, we are bound to say, that their merits are fully commensurate with the encouragement given to the system under which they act.

In contemplating the measures of a century long since expired, we are bound in reason to make ourselves acquainted with the circumstances under which those measures originated; and it is curious to observe, that, by all accounts, the Government, in the institution of the Indian Protectors, professed, at that time, its motive to be the “preservation of the Indians, and the promotion of their welfare, in return for the signal services they had rendered us.” Now, it is necessary to understand something of court idiom, to reconcile this avowal with the consummation that has since taken place. It could only mean, that, witnessing the effects of the Indian force acting in union, and properly commanded, it was necessary to reduce it, for fear it might be turned against the Colony.

In our day, such a feeling would be, in the highest degree, absurd; but, either the former Governments were excessively hypocritical and ungrateful, or our modern Protectors have had no great share of intellectual penetration, putting generosity and kindness of heart entirely out of the question;—this is not any fault of theirs, certainly, but to us it may prove a great misfortune.

In Demerara, any thing in the nature of a poor rate, paid to individuals who have not actually lost the use of all their limbs, is a direct bonus in favour of idleness and intemperance. This is proved, since one-fourth of the year is sufficient for the supply of all bodily wants, and there is a free choice of land in every direction.

Before the institution of Protectors, the Indians never came empty-handed to the plantations, but, bringing the fruits of their industry, they bartered with the proprietors for the comforts they found upon the estates. This was a most beneficial traffic, if the proportion of spirits given in exchange had been properly restricted.

When the Protectors were appointed, this spur to industry no longer existed;—through them the Indians procured as much sugar, plantains, salt fish, tobacco, and above all, rum, as they stood in need of, at the expense of the Colony; and if the Protector received goods in return, he was to all intents a rogue. Some of the Indians, even at this day, have too much spirit to receive the

wages of idleness from the Protectors, and may be seen occasionally trafficking their little articles on the plantations, or in town; but, uniformly, all the dissolute and lazy proceed to the Protector, where they meet all the encouragement they can desire, and receive such supplies, gratis, as takes away the necessity of any personal exertion or industry on their part.

The excessive absurdity of this custom is so apparent and inexcusable, that the motives of its advocates can only admit of one construction; and the mere publicity of the circumstance must certainly be the death-blow, at least to the Protectors' allowances.

This system has now operated for 30 years—and can there be any longer a doubt existing in the mind of any rational and unprejudiced individual, that the present vagrant state of the Indians, the reduction of the population, and all the consequent evils, is not resulting from the encouragement given to vice, intemperance, and idleness, by those whose duty it should be to suppress and eradicate these propensities?

With regard to the Protectors personally, no charge appears to have been authenticated of direct malversation, or abuse of their authority. They appear generally to have been respectable planters, whose incomes put them above the temptation of peculation; but they all seem to have been actuated by the true Indian spirit of indo-

lence, and their plurality has taken away all motives for individual exertion.

Their very independence, as it confined them to their properties, or gave them rank in the councils or the militia, prevented the possibility of their residence amongst the Indians—and every evil necessarily originated, that commonly occurs under absentee authorities.

If we did not properly consider these circumstances, a comparison of our Protectors with those of the Spanish Main—the poor Monks, or the Council of the Indies—would attach such a slur and disgrace to the former, as would render existence itself intolerable.

It is the right of the public and the Protectors themselves, to demand of the Government such a revision of the Indian regulations, as may relieve them from this odious weight of censure and reprobation.

There are six Protectors, and no *one* will dare to start any suggestion for improvement, for fear of offending the other five. Are the duties so heavy, that one individual is incapable of discharging them? Every reader, who has the least experience on the subject, is aware, that a single junior overseer of an estate is adequate to discharge all the duties of the six Protectors, or all the duties that they have ever yet discharged, since the first institution of the appointment.

Common-sense says—No, there should be but

one, but that one residing in the centre of his Indian government; and the man of the Indians' choice.

Who ever heard of a Protector of Indians heading his forces on an emergency—compromising a bloody feud—exerting himself to stop the ravages of measles or small-pox?

One Protector, Mr. CHARLES EDMONSTONE, did once lead his followers into the field; and one, Mr. THOMAS CATHREY, did once proceed into the interior to suppress an Indian war, and, by his kindness and munificence, delayed the emigration of the Caribbee nation for three years; and these actions live to their honour who performed them. But, for the rest, their greatest fame is having done nothing.

With regard to the Post-holders, the first consideration is their salary, which being barely sufficient for the support of common necessities, lays them open to the temptation of undue means to increase their revenue.

The Post-holder at 100 or 150 miles distance from the Protector, has little to fear from his superintendence or authority. He becomes a petty tyrant in his district, and has always the power to crush complaints, or to render them futile. What sort of an appointment is this? Are not the boundary establishments of a country the peculiar charge of the military?—and can there be any thing more discreditable to us, than in boundary



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questions with neighbouring states, to delegate a common field overseer as our representative, who uniformly meets military commandants with a respectable regular force at their disposal—for so are the Posts of all the neighbouring states guarded?

This was very well under the Dutch West India Company, but the Majesty of George the Fourth is little honoured by its continuance.

There are six Posts:—one is, undoubtedly, required on our western boundary—one on the southern or river Rippanoony—and one furnished by Berbice, between that Colony and Surinam; so that two are sufficient for all the purposes of Demerara—and of these, one has been done without for many years, and no consequent inconvenience complained of. But, it will be said, that the Posts are necessary to prevent settlements of bush negroes.

On this point it has been already proved, that the efficient state of the Indian population is the only means of keeping the negroes out of the bush; and this, not in the immediate vicinity of Posts only, but throughout the whole extent of the Colony.

This being admitted, another fact presents itself, conclusive on this topic—since, notwithstanding all the Posts, bush negroes still exist, and will continue to exist.

All who have visited the Posts are witnesses to

the fact, that, in their vicinity, a greater mortality of Indians takes place; and the Post supplies of rum are an encouragement to increased idleness and intemperance. The Posts, therefore, become a perpetual drain upon the population of the neighbourhood, and the Indians that remain become disgusted with the Colony, from the exactions of the Post-holder to supply the deficiencies of his salary. In Essequibo this has been notoriously the case, for the last 8 or 9 years.

If the Posts are meant as points of rendezvous, or recruiting, it is also certain, that the individual influence of a few persons, not officially connected with the Indians, will call forth greater numbers to our assistance in emergencies, than can all the Posts or Post-holders put together.

If they are found to answer the purpose of preventing negro desertion, why has it been found necessary to send sixteen bush expeditions on service, during the last two years, in one district alone?

They are, in fact, as now constituted, equally destructive with the protectorate; and, if any difference exists in the quantum of evil, it is that one slays its thousands, and the other its tens of thousands.

If it be politic to drive the Indians out of the Colony altogether, it would be much more in character with the British nation to do it at once with open force; and this would not much incon-

venience the Indians, since the Governments of Cayenne and the Gronoque have long spread open their arms to receive them; and, at this day, they are constantly urging the inducements held out to them by these powers, and claiming a consequent merit from their prolonged stay with us.

But, if it is at all worth while to preserve the remnant of them still existing, the first step is the instantaneous abolition of all existing authorities connected with them.

If no others were ever substituted, this measure, though productive of no positive good, would at least stop the progress of a positive evil, and give us time to ward off the approaching ruin.

Out of ten people who peruse these remarks, five will say, we have known all this long since: four will say, is it possible? and one, it is false—Thus determining the proportions of the well-informed, the totally ignorant, and those interested in the denial.

But those who discover and decry an evil, are imperiously called upon to propose a remedy, of the public may justly say, it is easy to find fault, but not to do better. The following sketch, therefore, of a preferent system of Indian Government, is deduced from a consideration of the means employed by the Spanish missions, under the superintendence of the Council of the Indies, and the selection of such data as have an equal application both to Spanish and British Guiana.

These suggestions are independent on plans of colonization ; but, united with them, would most undoubtedly be productive of increased utility and effect.

A division of power is the destruction of all authority. The government of the Indians should, therefore, be vested in one individual, responsible to the Crown, and elective by the Indians, though approveable by the Lieutenant-Governor.

Should the establishment be supported at the expense of the Crown, the Crown alone has its disposal and patronage ; but, if it is chargeable on the Colonial disbursements, it has a right to be represented and advocated in the combined Colonial Court.

In the room of triennial presents, and all existing expenses, there should be instituted a command of Indians, under the superintendence of an active and zealous individual, perfectly acquainted with Indian habits and prejudices—permanently resident, and deriving income from no other source than his pay as commander ; he must be bound in securities to the amount of £1,000 sterling.

At the requisition of this officer, sanctioned by the Lieutenant-Governor, all expenses of the command are to be defrayed quarterly.

His head-quarters to be at the confluence of the rivers Essequibo and Massaroony ; and the

yearly expenses of the command to be limited as follows, without contingencies:—

|                                   |          |
|-----------------------------------|----------|
| Commander's Salary, .....         | f 10,000 |
| Expenses, .....                   | 7,000    |
| Salaries of Under Officers, ..... | 3,000    |

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Total, ..... f 20,000

Or £1,500 sterling, one-half of the present expenditure.

The commander may appoint, optionally, well-qualified Europeans, or intelligent Indian captains, as casiques, or under officers, in charge of districts, &c.; but no admixture of negro blood must be allowed in these appointments, in conformity to the practice on the Spanish Main—where the officers are prescribed to be either purely white, or purely Indian.

The expenses of the command will be incurred, in holding out inducements to the Indians to reside and form communities in its vicinity; and the laws by which they are to be governed, must be digested from the spirit of those now operating in the Oronoque and the Apuré.

The command, having a depôt of appropriate arms of 200 stand, must furnish that number of disciplined Indians upon an emergency, who must receive daily pay, whilst on service, and at other times are to be drilled in rotation, as ordinary militia.

The out-posts are the charge of the subaltern

**officers, who are removeable at the discretion of the commander, he making a due report of the circumstance and the cause.**

**The general duties of the command, are the assistance of the Colonial police in the apprehension of deserters, and the suppression of settlements of revolted negroes, wherever existing within the Colony. On the intervals of these duties, its grand objects will be the introduction of a system of agriculture and cattle-grazing into the interior, and consequent encouragement of the Indians in habits of temperance and industry.**

**No Indians to be allowed intercourse with the town or plantations, but with a commander's pass, and the sale of spirits to Indians being declared penal throughout the Colony.**

**The commander will personally inspect, annually, all the out-posts, and report thereupon, with quarterly reports of expenditure; and he will communicate, without delay, intelligence received from the interior, either of wars amongst the Indians, or operations of the neighbouring states. He will endeavour to make the Indians acquainted with the English language; and also acquire and write down what particulars he may be able to collect of theirs, for the purposes of more immediate and unreserved communication.**

**He will, to his utmost, prevent the Indian slave-trade from being carried on within the British boundary, and forcibly take possession of all**

the slaves that may be imported, receiving the Lieutenant-Governor's instructions as to their disposal.

Rewards and compensations to the Indians, must only be given according to their merits for actual labour and service, and never more than one-fourth of the amount in spirits.

These proposals comprize the most essential qualifications of such a project, and may be amended or modified according to circumstances; but, however imperfect the detail, the principle is impugnable, and must eventually, in some shape or other, be carried into effect.

The objections that may be raised as to impracticability, or difficulty of execution, are long since obviated by the example of Spain in the Caraccas;—it may be only necessary to state, that, with regard to opinions, those of Protectors and Post-holders are the last that should be taken. If any are exempt from the charge of extreme ignorance in their office, they have all an evident bias of self-interest to support its continuance, in despite of truth, reason, or economy.

For the evils that have already existed in this department, some excuse may be allowed to the plea of ignorance; but, from the date of this publication, that plea can no longer be urged; and if objections on the score of the impracticability of improvement be advanced, they are also done away with, by the proposition of a feasible remedy.

Till that remedy be adopted, and a strenuous effort be made to rescue the unfortunate subjects of this discussion from impending destruction, our Colonial Legislature is, before God and man, answerable for the continuance of that load of vice and misery, under which the Indians are now staggering on to complete annihilation.

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## CHAPTER VIII.

### CONSIDERATIONS OF RELATIVE POLICY, AS CONNECTED WITH THE PRESENT AND FUTURE STATE OF THE INDIAN POPULATION.

Since Great Britain has acknowledged the independence of the Colombian States, a new and vast field is open for the consideration of the line of policy to be pursued by a slave Colony like Demerara, situated in the midst of powerful free governments.

The amicable disposition at present existing between England and these governments, obviates all fear of immediate inconvenience from the contact; but, as the British Possessions now become the key of communication with the whole Southern Continent, they must be necessarily put on such a footing, as may prevent the irregularities otherwise accruing from the extensive intercourse to be carried on.

The power that has been strong enough to wrest her colonies from the grasp of monarchical Spain, will not be stationary; but, upon the same principles of government, and increasing her population in the same ratio with the United States of the North, a few years will enable her to vie with the richest and most powerful of the States of modern Europe.

Should the Bourbon policy of France involve her in a war with South America and her Allies, French Guiana becomes the property either of England, or the Brazilian Government.

From that date, therefore, British and Dutch Guiana become the neutral ground between the great independent Governments of Brazil and Terra Firma.

The efforts made by France to recover her influence in South American politics, must, in future, be confined to the aggrandizement and extension of her Colony of Cayenne.

We have daily before our eyes proofs of the great exertions she is making to accomplish this object; and, for the interest of Great Britain and South America in general, these labours cannot be too soon put a stop to—otherwise, through Cayenne, will emanate discord, civil war, corruption, and the total destruction of British influence.

The only means at present within the power of this Colony in resisting this, lies in preventing that immense accumulation of Indians, in the neighbourhood of the river Marony, by which the French hope, at a future period, to influence the governments of the interior. French Cayenne is a thorn in the side of South America, which it would be worth twenty millions of money to eradicate.

There is not a moment to be lost in preventing this increase of power and population, which is

made at our expense, and from which we shall otherwise suffer severely in future. The means are obvious. We must draw round us, and attach to us, all those migratory nations of Indians, that are ever moving in the direction of their immediate interest, by making that interest permanent in our favour, and attaching them permanently to our territory. In that future war, which is not far distant, we shall then have an army of Indians in the interior, ready to subjugate the French possessions, instead of being put on our defence, to protect ourselves from a similar force employed against us.

Hitherto, the Colonial Government of Demerara, isolated and unconnected, has demanded little care beyond the daily regulation of its commerce and internal police; but, increased as now are its foreign relations, an increased share of penetration and judgment is required in the statesman who governs it.

She must be immediately put upon the same footing as the neighbouring States in the strength of her free population; and the question then arises—what is the amount and composition of that population?

The Royalist and Spanish armies in the Caraccas are diminutive, compared with the immense bodies brought into the field in Europe; but this does not result from the want of population, but from the extreme difficulty of procuring subsist-

ence in the desert and uncultivated regions which they have to traverse.

A body of 10,000 men is, perhaps, the utmost that could, by any means, be kept together for even two or three months, in the interior. This operates equally upon an invading or a defending army, so that we cannot judge of the extent of population, by comparison of their proportion of military force.

By what information we can acquire, it appears, however, that 50,000 able to bear arms, is a low estimate for the force of the Colombian republic.

This population and their armies are composed of different colours, in the following proportions:—Whites, one—free Mulattoes, two—free Indians, two—Negroes and Samboes, one—in six parts. The Mulattoes or Mestizes are from the Indians.

Comparing this population with our own, we are immediately struck with its immense preponderating strength of Indians, or Indian extraction. There appears to be just enough Europeans for all purposes of command and authority, and the great operative mass is all Indian.

The Spaniards, and all travellers, are loud in the most unqualified praise of the Indian Mestizes—they possess all the mildness and docility of the Indian, united with much of the energy and industry of their European parents. They are a most invaluable class of society.

As universal as is their praise, so general is the

disapprobation and abhorrence expressed by all parties, of the Samboes, the offspring of Indians and Negroes. The greatest proof of the justice of this feeling is the narrated circumstance, that all the public executions in the Caraccas are confined to this detestable race. They and the free Negroes subsist entirely on robbing, smuggling, and piracy—the Sambo uniting all the vices of the Negro to all the failings of the Indian, without the intervention of one redeeming virtue.

It is necessary to premise these particulars as a foundation for the remarks that follow:—they are not new, having been in print so long since as 1805; but the work containing them has evidently not been extensively read, from the present general state of ignorance on the subject.

Demerara, as she now stands in the centre of an universal explosion, that has shaken the very crowns of the powers of Europe, seems entranced in slumber, without a sensibility of danger, or a motion of self-defence.—This shall awaken her.

War is as certain as the recognition of Spanish independence; and, on its occurrence, is this Colony tamely to yield itself up, as on former occasions, to the first insignificant force that insults it?

But ever must this be the case, till, by naturalizing, civilizing, and arming the Indians, we establish a native disposable force, a free and loyal population, able to undertake offensive operations—or that, by being strong enough to overawe

the slave population, liberate the regular troops for direct action against the invading enemy.

So simple is our policy, and so eminent is the danger to be avoided, that we are at a loss to account for the utter insensibility and neglect of common precautions that has characterised the British Government, during a period of more than five-and-twenty years.

Our present armed force is not more than sufficient for the preservation of internal tranquillity—how are we to oppose the attacks of foreign enemies? We surely cannot think that peace must last for ever—common sense and common experience prevents such a supposition.

Now, it is morally certain, that an enemy always attacks the weakest points. If we, therefore, strengthen ourselves by the means here shewn to be in our power, we shall not only be able to defend ourselves ably, but we shall not be attacked; at least, if we are, it will be by such a force as cannot be mustered in the dark, and the noise of its preparation will bring us timely succour. Demerara has always hitherto fallen by a *coup de main*, and, notwithstanding the repetition of this experiment so frequently, she is at this day as much open to it as ever.

There is something in this worthy of the consideration of our Colonial Government, though the rest of the book be irrelevant. It may be supposed, without offence, that one duty of legislation

is defence against emergency and surprise.—Suppose but for an instant that war broke out, and that the ships, constantly *in petto* with Martinique and Cayenne, landed on our coast, and declared the Negroes free—where are we then?

This is the old story over again, and will be so till doomsday, except we put our free population upon the same footing as in the neighbouring States.

So true is it that one happy thought of an individual is frequently of more value than a century of deliberations, when councillors sit and mutually stupify each other, till all is involved in darkness.

The Indians, in their present state, are the property of any power that chooses to appropriate them. If we do not arm the Indians, the French will—if we arm them, they will become our defenders—if the French arm them, they will become our enemies—what more need be said upon the subject. It is merely a question, whether we shall put a force of 20,000 men into the hands of the enemy, or appropriate them to our own defence. Let our great politicians make what they will out of this. If they insist on continuing in the old way, knocking out their own brains, and ruining the community, it is an act of state suicide, and we cannot help it; but this work will then be a living evidence against them, and posterity will reward their memories. Yes.

fettered and shackled as it now is, the Press of Demerara shall be the Guardian of the Colony.

The most extraordinary feature in the discussion is, that though the facts advanced are familiar to most readers, yet, hitherto, nothing like a combination has been formed of them, on which to ground any thing like a feasible conclusion.

But we must recollect, that the communications of individuals are only respectable in proportion to the Court interest of the party; and that in Governments, nine times out of ten, those opinions are preferred—not that are in themselves respectable, but that come from wealthy or consequential individuals. Great wit and great riches are seldom concomitant; but, as great riches has most influence in the State, it is frequent that the most absurd doctrines are adopted in preference to the most rational, not with any direct intention of public injury, but from a direct prejudice in favour of him who gives the best wine, and keeps the best house.

To return to the subject of our free population, it is evident to every one who properly considers the subject, that a numerous Colonial militia can only be formed by an extensive free population of actual labourers, or very small proprietors, who are obliged to assist operatively in the cultivation of their own lands.

This description can neither be created nor subsisted on lands that are already private pro-



perty, or in conjunction with the slave population; but it has a just claim to be provided for, out of the abandoned lands of the old estates up the rivers. These should be resumed by the Crown for this appropriation.

Our present coloured militia, whose very formation and existence depends upon the extended practice of that illicit intercourse, which a prudent and a moral government should, at all events, discourage, though it may not forcibly suppress—is a force, against which, having no complaint, we are bound to have some confidence in; but no one who compares the habits of such of our free coloured as are not immediately engaged in lucrative trades with that of the Spanish Mestizes, or the Indians themselves, will, for a moment hesitate in deciding in favour of the latter.

The lives of the agricultural free coloured of the upper rivers, differ in nothing from that of the surrounding natives—their exertions and labour are equally restricted, and their European ideas of dissipation and license are greater; but these have infinitely the advantage of the Indians, in connection with the Whites, and in protection of the public authorities—they have no want of opportunities, if they felt but the inclination to labour.

Without, therefore, neglecting or despising these, how much more advantageous would it be to increase the number of Buck Mulattoes, by encour-

aging the connection of the Whites with the Indians, in preference to that with Negro slaves ; and yet, strange to say, a bonus is paid for the promotion of the latter in a gratuitous education—Shame, where is thy blush?—a union is prohibited with those who are free, and but a shade or two deeper, and who consider this union binding, and it is encouraged with slaves, who are quite black, and practice indiscriminate prostitution.

We are not disposed to be over-rigid censors, where general custom has tolerated a vice, till it has lost its epithet ; but, it is certainly an anomaly in morals, to see a public protection afforded both to the vice and its consequences.

But the public attention has so long been confined to one narrow channel, that nothing beyond it has been thought worthy of consideration ; and charity, believing itself restricted in operation to one hacknied object, has not scrupled in its zeal to outstrip the bounds of public decorum.

How much better would it be to oblige those whose irregularities entail a burden of pauperism upon the public, to defray, from their own means, the costs of education and subsistence.

If it is deemed expedient in Europe to discourage marriage, in those who are so poor as to be unable to maintain a legitimate offspring, how much more imperative is it to discourage, in the same class, a license by which the public becomes charged with a load of illegitimacy.

Plainly and distinctly, the funds and the patronage devoted to this object, would have a much more beneficial tendency in encouraging the colonization of the interior, in promoting intermarriages of the Colonists with the Indians, and in educating the poor and ignorant of both colours, in honesty and industry. The best education for a poor man is that by which he gets his bread, and all above that renders him restless and discontented in the sphere in which he is ordained to move. A man, whose mind is enlightened, will not stoop to labour, and the reputation of a little learning gives him a consequence in his operative circle, fatal to his individual industry; but labourers we must have, and private soldiers we must have—and all education is pernicious, that leads the lower orders to hanker after privileges beyond their reach, or the rights of their condition.

In the West India Islands, where there is no alternative, the increase of the coloured population, by the same means, admits of an excuse, which does not apply to us. Of two evils we are bound to choose the least, and a little enlightened legislature would convert the lesser evil into a great public benefit.

In Europe, the march of improvement and civilization is so steady and regular, that the least deviation is corrected at the moment; but here, the laxity of public morals is not noticed till it

reaches such a pitch, that the Government awakes only at the crisis of its political existence. England has long claimed the precedence in acts of public charity, and considerations of moral expediency—how shameful is it, therefore, at this advanced period, that any of her Colonies should need a quotation from the examples of such nations as the Spaniards or Portuguese?

But it is impossible to discuss this subject, or to give any authority to the argument by which that discussion is supported, without repeating, at every page—so have done the Spaniards long since, and so are now doing the Portuguese and the French.

The administration of our Indian affairs, to this moment, has been a gross job, only equalled by the WINKEL job of Berbice, or the MACAULEY job of Sierra Leone. In reverting with pleasure to the contemporaneous elucidation of the principles here advanced, as applied to the Negro population, by Mr. M'DONNELL, the Author is proud to find, that that Gentleman has accomplished his object in the department he undertook. This Work, though begun much earlier and finished later, radiates to the same centre—the protection of the British interests in her South American Colonies.

There is a moderation naturally attached to all State measures of acknowledged utility, that forbids all attempt at exaggeration or romance in

~~estimating the result.~~ The moment the imagination becomes heated, expectation outstrips reality, and political quackery and fanaticism usurp the place of calm reasoning on probable consequences.

No pretension is made in this Work, to the accomplishment of any thing extraordinary and unprecedented. Nearly nine years have been devoted to the acquisition of that information which has led to these deductions; and the result has proved, that the conclusion will be much more practically useful, than brilliant in its appearance.

We cannot hope to make either the free Indian, the Mulatto, or the Negro, more immediately industrious, as long as their wants are so simple, and so easily satisfied; but we can increase their wants, and, consequently, increase their obligation to labour. We can, upon this principle, obtain such a portion of exportable commodities, as will, at any rate, defray all the expenses attendant on the operation of this system.

We never can hope to assimilate the portion of daily labour to that of European peasantry; but, if we can only increase the existing proportion of one-third to one-half that amount, we have accomplished an object of the greatest importance to the State.

If we introduce amongst the Indians a taste for dress, and European conveniences, and enable them to purchase these articles from the fruits of their own industry, we open an immense market

to the manufactures of the Mother Country, and doubly contribute to the cause of her prosperity; but, above all, if we provide, from our own resources, a loyal and native force, adequate to the protection of the Colony on ordinary occasions, we relieve the British army from a severe load of West India duty, and we lighten the expenses of Government, by the most desirable of all possible means, the acquisition of internal strength.

All these results cannot, it is true, be brought to instantaneous accomplishment, but they follow in the regular train of reasonable expectations. If, in spite of every obstacle, they have manifested themselves under the despotic Governments of Spain and Portugal, can we reasonably doubt of their success under the protection of such a Government as that of Great Britain at this epoch?

It has not been possible to conduct the subject thus far, without implicating, in some degree, both men and measures. But, it is to be hoped, that a revision of the facts will convince the public, that the Author has not wantonly come into contact with the feelings of individuals; neither their actions or their intentions having been misconstrued, or personally identified.

In the detection of such deep-rooted error, and in the awakening of such obstinate apathy, it is absolutely necessary to apply such a caustic, as by its pain may arouse the sleeper, and by its power eradicate the evil.

The main object has been to compile a Political Memorandum for the consideration of the Parliament and the Legislature, from which, in conjunction with the Work of Mr. M'DONNELL, a basis may be laid down for the system of Government, applicable to both branches of the population of British South America.

A veil of mystery has been hitherto purposely held over the consideration of this subject; and the men who have opposed, and the arguments made use of, have equally shunned the light of public opinion. Will it be believed, that hitherto, the influence of at most two or three individuals has had sufficient weight to stop discussion on the principle, that "The Indians could not be made better or happier, and that we had no right to make the experiment, because it was our interest to do so?"

Idleness is universally esteemed the parent of mischief and misfortune,—whilst, on the contrary, the nearest approximation to the idea of human happiness, has always been found in a life of exertion and industry. Does not common sense acknowledge both these propositions, yet the Indians, in a state of the most determined indolence, are declared to be the happiest of mortals!

What! do they derive happiness in our immediate vicinity, by their imitation of our vices—by contracting the diseases of Europe—and by seeing

their nearest and dearest connections daily falling victims to habits of intemperance, fostered by us?

And, in the interior, do they derive happiness from interminable intestine wars—from bloody family feuds—from kidnapping and slavery?

Even these very Gentlemen admit, that their numbers are daily decreasing; and does the annihilation of a nation become a proof and result of its happiness? Alas! absurd as these arguments appear, they have cost the lives of thousands; and, in the face of established fact and reason, they have been advocated (secretly it is true) but too firmly. They are now exposed; and, whilst we mourn over their destructive consequences, and lament that absolute want of policy and common humanity that will characterize them to posterity, the question still remains, “Are they to be still supported?”

By every feeling of humanity, generosity, and morality—by all that is sublime above, and rational below—by brotherly love, truth, justice, and mercy—forbid it, Heaven.



## ICTHYOLOGY

OF THE FRESH WATERS OF THE INTERIOR.



In selecting this branch of zoological inquiry, the Author has been influenced by the hope of presenting to the scientific world, some undescribed subjects not yet known in Europe. The tropical ichthyology of the Islands and the Coast, and all the salt water families, have been described by others with sufficient accuracy; but, of the River fish, very little is known.

It is difficult to preserve fish in a dry state, so as to give their true contour and character; and so impossible to describe their native hues, which, for the most part, disappear after death, that the pencil becomes here the only faithful historian; and even this pencil must be worked with such great rapidity, that the character and colour must be finished in that short space of time between the capture and the death of the specimen.—Little apology need, therefore, be offered for the want of finish in some of the following subjects. The designs have been executed with a principal regard to shape, colour, and character—and no specimen has been admitted, that has not been immediately recognised and named by all the natives to whom the species was familiar.

In making this collection, the Author proceeded, in one of the driest seasons ever known, to the vicinity of the falls of the different rivers, with a very portable drawing apparatus, two deep seines of 30 fathoms long, and two large canoes manned with Indians, and furnished with all their fishing apparatus. The task was executed—every haul of the seine was superintended and inspected, and as soon as any fresh subject was taken, it was transferred to paper whilst yet alive.

In a burning sun, and without a covering, this undertaking was rather arduous; but it was sufficiently repaid by the extraordinary display of beauty and variety, as well as by a no less intellectual gratification—a supply of the most exquisite subjects of gastronomical philosophy.

The Author has ventured to nominate one new genus—*Cartaba*; but, though he is aware that the genera already described, are not sufficiently comprehensive to include all the peculiar characteristics of the different species here delineated, he is not sufficiently confident in his own powers of discrimination, to give peremptorily to each individual its unalterable epithet and classification.

One peculiarity of conformation in all the genera must not be overlooked. In every species that have yet come beneath the Author's observation, the branchiostegous membrane has uniformly consisted of four bony rays. This construction appears to be universal in the increased

temperature of the tropical waters, as the sea-fish have it equally with those of the rivers.

All the individuals here described are oviparous; but the genus *Silurus*, in which are eleven sea and seven fresh water species, have a remarkable peculiarity.

The young are excluded from the ovarium into the abdomen, in the shape and colour of the yolk of an egg, one-third of an inch in diameter. In this yolk, however, is evidently perceptible the two dark eyes, the mouth, tentacula, and fins and tail. When the parent fish is taken in this state, the eggs pass off without difficulty through the anus; and, by being put into a glass of water, the eggs, in a few hours, hatch of themselves, and the perfect fish appears, with only the addition of a large yellow protuberance to its belly, like the abdomen of a chicken just hatched.

In a state of liberty, these eggs are hatched in the abdomen; and, as the young are excluded, they swim in a shoal of from 50 to 150, just over the head of the mother. On the least alarm, the mother opens her mouth, and the whole fry rush into the thorax and stomach, from whence they are not again returned, till the appearance of danger ceases.

The Author, in several instances, on the capture of different species of *Silurus*, has witnessed both the vomiting of the young fry when an inch and a half in length, and the exclusion of the egg

whilst perfectly animated, and which has become a fish in a glass of water under his immediate inspection.

Though only one individual is given of the *Rana Paradoxa*, it is suspected that there are three varieties—one having been seen in its tadpole state nearly nine inches long, and a very similar species of frog being also common in the Demerara River, between the rapids and the great fall, which is wholly aquatic, and is caught by the Accaways with hook and line, like a true fish, and eaten as a great delicacy. This frog is upwards of a foot long, when its legs and arms are extended.

The enormous expenses incurred by the Author in excursions, and procuring specimens and information, rather damps his exertions; but he hopes, if his existence be spared, to complete, as his next task, the class Amphibia—the two orders of which present a most magnificent variety in Demerara. The botany and the ornithology, with the other zoological branches, having already met with the most able elucidators, do not require his attention; but there is ample scope left for the employment of a life devoted to the study of nature.

Of all the varieties of fish yet discovered, only one individual, the Werrywereema, is esteemed poisonous—the whole of the rest presenting a most varied and inexhaustible source of food.

The immense magnitude of the rivers would still keep up the supply, though the population was quadrupled; and the fishery, though now not thought of as a general and regular supply, might soon be carried on upon such a constant scale as would supply food for thousands. But seines are never used by the Mulattoes or the Indians, who fish merely to satisfy present hunger, and who set about it in such a style of indifference, as would highly disgust a disciple of Walton.

Conceive a man of colour lying asleep in his corial, with a bottle of rum by his side, and a hook and line in the water on each side of the corial, tied fast to the toes of each foot. Here he drifts with the stream, till a famous bite, by its jerk, awakes him, and he hauls his captive in without the least symptom of pleasure or surprise. This spectacle is a fair specimen of Demerara free labour in the fisheries.

The Pacou, Cartaback, Peri, Waboory, Ta-cootuh, and Butery, are evidently individuals of a genus not yet described. The second dorsal fin is soft and fleshy.

For the present, this genus is denominated Cartaba, till the proper scientific application is affixed by more experienced naturalists. All the kinds are found at Cartaba Point, at the confluence of the Masaroony and Cuyuny.

The Author is aware of the existence of four or five kinds of fish; more than those described

here, which he has had no opportunity of delineating; but, with the exception of these, the list is complete.

To every specimen is affixed the outline of a vertical section, cut through the middle of the fish—showing the position of the spine, and the exact shape, beyond a possibility of erroneous description.

No. 1.

*Caboreecy—Salmo.*

A beautiful diminutive species, resembling, in form and habits, the salmon of Europe—eight inches in length, inhabiting the creeks and rivers, where the stream is rapid and regular, and bottom and sides rocky. It bites freely at a worm, and its flesh is white and firm.

No. 2.—Esox.

*Weysou.*

An elegant and lively fish, affording considerable amusement to the angler, being very numerous and voracious, and a good viand. It is found equally in rapid currents, deeps, shoals, or stagnant waters, whether clear or muddy, rocky, sandy, or gravelly. Ten inches in length, and weighs half a pound.

## No. 3.

## LORICARIA CALICTHYS.

*Assa.*

This fish, about nine inches long, is found in fresh standing waters. It has the instinct of matting together the blades of grass that spread upon the surface of the water, amongst which it deposits a considerable quantity of white slimy froth. In the centre of this it deposits its eggs, in a cake about the size and shape of the palm of the hand, where they are hatched by the sun and air.

This fish, from the strength of the plates with which it is covered, and the power of the spine in the gill fin, penetrates the earth in the sides and bottoms of muddy ponds and canals; and it is beyond a doubt, that in very dry seasons, when the water is exhaled, it burrows to a great depth below the surface, where it finds a sufficiency of moisture to keep it alive, till the rains again commence. Other species have also this power, and have been dug out of the savannahs alive, at a considerable depth.

Both the fish and the eggs are much esteemed by the Creoles, in that universal succedaneum, the pepper-pot.

## No. 4.

## RANA PARADOXA.

*Frog Fish—Marooky.*

This fish, or more properly, tadpole, is five

inches in length, weighs about three ounces, and its flesh is of the consistence of a firm jelly; it can hardly be called cartilagenous, so soft is the spine and its radii. At all seasons of the year it may be found in clear stagnant ponds of fresh water, that have been long undisturbed, and are not inhabited by other fish, in all its stages of transformation.

The frog produced from this fish, is about two inches from the nose to the anus. Its gradation from fish to frog is as follows:—

A leg, which is a hind one, first protudes from that part where the gills of fish are usually situated. When the first joint is clearly developed, the hind leg of the other side makes its appearance; in about a week, both legs being protruded as far as the knee joint, the fish uses them in swimming, and two lumps make their appearance behind and rather below the eyes. These lumps are the rudiments of the fore legs, which quickly become perfectly developed, and the fish has then something in appearance of an aquatic lizard. It now leaves the water, and the tail gradually shrivels and contracts till it becomes a mere slough; it then becomes separated at the anus, and leaves the perfect frog—of a beautiful pea green, with a yellow lateral stripe on each side, and a silvery white belly, gold coloured iris.

It has a plaintive melancholy note, which is



commonly heard before rain, something like that of the European house-cricket.



No. 5.

*Chetodon—Sebally.*

This fish, and No. 10, the Waw-weya, are evidently of the same genus; but the lips of this are not retractile. Its habits and general appearance would rather induce us to class it with the genus *Perca*, like which it swims in small shoals. Its mouth is very small—length, five inches—scales, very rough—weight, four ounces. It inhabits all fresh waters, and sometimes is found in canals where the water is very brack or even salt;—it burrows in the mud with great facility, bites readily at a worm, and is good eating.



No. 6.

*Waboory.*

This fish must be referred to the same genus as the Cartaback, its general conformation and habits being similar. It inhabits most fresh water creeks, and its teeth being very sharp, when enclosed in a net, it immediately attacks the meshes, and quickly liberates itself: 8 inches in length—weight, four ounces.—it is very bony, and of little value as a viand—food, nuts and fruits, and even carrion.

## No. 7.

*Esox—Haimora.*

This admirable fish is caught in the neighbourhood of the falls, of the length of four feet, and 12 lbs. weight. The power of its teeth and jaws is sufficient to cut off a man's hand at the wrist—it is exceedingly voracious—its flesh firm and juicy, with not many bones, and it constitutes the principle article of food with the Accaways of the Demerara river. They catch it in traps made of a cylindrical piece of bark, about five feet long, and six inches in diameter—this being stopped at one end, and a live fish fastened to the bottom, is suspended horizontally by a string tied to the branch of some neighbouring tree, at about two feet below the surface, when the Haimora, attracted by the bait, puts his head beyond the centre, the lower end of the cylinder sinks, it becomes vertical, and the fish is enclosed with his head downwards, beyond the possibility of escape.

## No. 8.

*Lucannany.*

This fish may be a sparus—it is the prince of Demerara fish, from the beauty of its colours, and the excellence of its flesh, which is fat, firm, of an admirable flavour, and has very few bones. The golden circle in the tail, makes it perceptible by the Indians at a depth of three or four feet in the

water, when they shoot it with the wayuwakassy, or single barbed fish arrow. It inhabits rapid streams of fresh water in shoals, and is difficult to catch with nets, as it can spring several feet out of the water, and thus gets over the seines. At the falls of the Essequibo they are caught two feet in length, and six or seven pounds in weight; but in the other rivers they are not so large. Its food is small fish and insects; they are delicious eating when fresh, but are so fat and luscious, that it is difficult to salt or dry them.



#### No. 9.

##### *Esox—Yarrow.*

About nine inches in length, and ten ounces in weight, is a good viand, being fat, and not bony. Its food is small fish and insects, and it affords good sport to the angler, biting readily at a hook baited with a live earth-worm. It inhabits all fresh water streams, particularly those waters that are deeply impregnated with the dark colouring of decayed leaves or pegas.



#### No. 10.

##### *Waw-weya.*

This fish is found in those parts of the river that have stony or gravelly bottoms—it seeks its food by turning up the earth with its snout. It bites at a worm, and is dry and tasteless—it is

frequently caught in company with the Sebally, and, if not of the same genus, may, perhaps, be classed in that of trichopus—mouth retractile.

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No. 11.

*Salmo—Camy Yaly.*

In form and habits resembling the dace; but particularly remarkable for the purple spot on each side. It is found in pellucid still lakes, or eddies of the river—rises at a fly—is very shy and solitary—is fat and juicy, but very full of bones.

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No. 12.

*Booteery, or Cattacara.*

This is an intermediate genus between the last and the Cartaback—having all the generic indications of each, but differing in form, being much flatter than the Camy-yaly, but much thicker than the Cartaback,—its habits are similar to those of No. 11. It is a fat and luscious viand, but very bony—it has great power in the water, and is seldom taken with a hook and line.

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No. 13.

*Esox—Hoory.*

This very voracious fish is found in all fresh waters, whether running or stagnant. Its bite is very severe; and when caught it snaps at any thing within reach—it is easily caught with a

strong hook, baited with a piece of any kind of fresh fish, and moved about upon the surface of the water. It has rather a strong flavour, and is remarkably full of bones, which makes it on the table easily distinguishable from the Haimora—a fish it otherwise much resembles.—Length, 20 inches—weight, two pounds.

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No. 14.

*Yacootuh.*

Of the same genus as No. 11 and 12. It is peculiar to the Essequibo, where it is caught at the mouth of creeks with soft oozy bottoms—it is rather bony, but so fat, that when in season, from the lateral line downwards, is all one mass of fat, in taste and consistence exactly resembling marrow. Its food is insects and decayed vegetable substances—its mouth is retractile—its scales large, and when alive, gilded at the edges.—Length, 15 inches—weight, 1½ lbs.

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No. 15.

*Tetrodon—Wurwureema.*

The Tetrodon is not branchiostegous—its gills having four distinct bony rays. It is common in the Essequibo and all its creeks, especially in the neighbourhood of rocks and falls—it is very voracious and daring, and does not retreat at the approach of man.

The natives hold this fish in general dread and

detestation, its character being that of a most deadly poison. The air bladder is very large, and when first taken out of the water, the fish blows itself up to the shape of an egg—its skin is rough but not spinous.—Length, three inches—weight, one ounce.



## No. 16.

*Silurns—Arua.*

This beautiful *Silurus* is peculiar to the Essequibo, where it is caught in the creeks adjoining the falls. Its name *Arua*, signifies the tiger—its flesh is firm and well flavoured—length, about three feet—weight, six lbs.—Its food is insects and small fish. The species of fresh water *Silurus* differ from the salt water, in the head being longer and more pointed, the eyes considerably larger, and the mouth smaller.



## No. 17.

*Borouru Battuh—Snake Fish.*

The anus of this fish is situated behind the eyes, at the juncture between the apertures of the gills—it is common to all the creeks. The bones are small and almost cartilaginous—no scales; it perforates the clay in the banks of the rivers to the depth of several feet, feeds upon insects, and is caught with a very small hook baited with a worm. In pepper-pot its bones become quite soft, and are easily masticated; but cooked in any

other manner, it can hardly be eaten without choking.—Length, two feet—weight, four oz.

No. 18.

*Silurus—Pocoreya.*

This is very numerous in all the creeks and rivers, where the bottom is sandy or gravelly. It feeds on aquatic insects—it is a very indifferent viand, and the head is so very bitter, that it must be taken off prior to cooking—it is remarkable for the jagged points that pretrude the whole length of the lateral line.—Length, one foot—weight, one lb.

No. 19.

*Esox—Curry Curry.*

This brilliant species is found in the Essequibo, amongst rocks and falls—it bites readily at a worm, and resembles, in all but colour, the Weyssou.—Length, one foot—weight,  $\frac{1}{2}$  lb.

No. 20.

*Pygma.*

This is a slim fish, peculiar to Essequibo, four or five feet in length, and weighing ten or twelve pounds. It is remarkable for the great length of the two lower front teeth in the full-grown male; they are four inches long, fitting into two flexible apertures between the nostrils—it swims with great strength and velocity, and attacks all other

kinds of fish, on which it feeds indiscriminately. It is caught with hooks, principally in the Essequibo, baited with small fish, and set in the deep stream.



No. 21.

*Beerabbu, or Epeerapu.*

This is a sweet but bony fish, peculiar to the Essequibo. Its general shape and habits are like the pike; but its teeth are very small, as also its scales, and its upper jaw protrudes considerably beyond the lower one— $3\frac{1}{2}$  feet long—weight, 5 lbs.



No. 22.

*Silurus—Collete.*

This fish is a good viand, and is found in all fresh streams, particularly at the estuaries of creeks. It is 5 feet long, and 12 lbs. weight, and is very voracious, being caught in the night with hooks baited with small fish.



No. 23.

*Arowano.*

This peculiar and beautiful fish is confined to the Essequibo, and its tributaries—its jaws have a single row of teeth, each  $\frac{1}{4}$  of an inch long—it feeds on fish, and swims with amazing swiftness—its scales form five sides of a hexagon, and are nearly as large as a dollar.—Length,  $3\frac{1}{2}$  feet—weight,  $4\frac{1}{2}$  lbs.



## No. 24.

*Salmo—Coromaya.*

About nine inches long, frequent in the Essequibo, and generally used as a preferent bait for the larger fish.—Food, insects.



## No. 25.

*Cartaback.*

The peculiar construction of the second anal fin, which is soft, full and fleshy, in this and the following two species—as also the continuity of the anal fin, and the extraordinary general formation, demand the addition of a new genus. For this, the Amah, Pacou, and Waboory.

The Cartaback is an excellent viand, having few bones, and tasting much like the Turbot. It inhabits the rocky region of all the rivers—fifteen inches long, and weighs two pounds—it feeds on fruits, nuts, and insects, and is generally shot with arrows as it approaches the banks in search of these. It is peculiarly 'fond of the seed of the carapa, and is in the highest state of perfection in the month of June, when that seed falls from the trees. The Indians boil the seed, and enclosing it in a small basket, lower it about two feet into the water, and shoot the fish as they approach to devour it.



## No. 26.

*Peri, or Onah.*

The teeth and jaws of this fish, are strong enough

to crack the shells of most kinds of nuts, on the kernels of which it feeds, as also on all kinds of insects and offal. Its flesh is inferior to the Cartaback, but its haunts the same—18 inches in length, and weight 8 lbs.

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No. 27.—PACOU.

*Pacou.*

This fish is peculiar to the Essequibo, and is found in great numbers at the falls, where it is shot by the Indians with arrows, as it passes and repasses, and forms their principal subsistence during the wet season.

In the dry season the Indians throw the seeds of the *arum arborescens* into the stream, and shoot the fish as it rises to seize it. It is an excellent viand, and can be salted and dried with great care, in which state the Indians traffic it throughout the Colony. Similar in habits and haunts with the Cartaback.—Length, 20 inches—weight, 4 lbs.

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ORDER 4.—GENUS 2.

*Anablebs.*

This fish called Four-Eyes by the Europeans, and Cassoorwa by the Indians, is entirely a sea fish, being confined to the coasts, and is given merely to supply the deficiency of former descriptions.

It swims in shoals of 50 or 100, between wind and water—its eyes have each two chrystalline

lenses, opening into one retina, so that it sees at once both above and below without moving the eye or the head. This is its protection against birds and fish of prey, to which it would otherwise fall an easy victim—its scales are thin and small, and its flesh soft—it feeds on marine insects, and is eaten by the lower orders, commonly ten inches long, and weight four ounces.

#### ORDER 4—GENUS 2.

*Silurus—Gaelbacker.*

Indian name—*Weerokotoory.*

This sea silurus is given as a comparison with the fresh water individuals, and to introduce a specification of all the varieties common to Guiana.

#### SEA FISH.

|                            | Length. |     | Weight. |     |
|----------------------------|---------|-----|---------|-----|
|                            | ft.     | in. | lbs.    | oz. |
| 1. Weerokotoory, - - - - - | 6       | 0   | 50      |     |
| 2. Courasse, - - - - -     | 4       | 0   | 30      |     |
| 3. Cooma Cooma, - - - - -  | 3       | 0   | 12      |     |
| 4. Aweema, - - - - -       | 3       | 0   | 15      |     |
| 5. Low Low, - - - - -      | 12      | 0   | 250     |     |
| 6. Bom Bom, - - - - -      | 1       | 10  | 6       |     |
| 7. Kary Mayu, - - - - -    | 6       | 0   | 50      |     |
| 8. Manarry, - - - - -      | 8       | 0   | 150     |     |
| 9. Boheury, - - - - -      | 1       | 8   | 2       | 8   |
| 10. Larima, - - - - -      | 1       | 0   | 1       |     |
| 11. Boohoocooly, - - - - - | 0       | 10  | 1       | 12  |

#### FRESH WATER.

|                        |   |   |    |   |
|------------------------|---|---|----|---|
| 1. Arua, - - - - -     | 3 | 0 | 6  |   |
| 2. Coleté, - - - - -   | 5 | 0 | 12 |   |
| 3. Dawalla, - - - - -  | 2 | 0 | 3  |   |
| 4. Lowkiddy, - - - - - | 1 | 6 | 2  |   |
| 5. Cassy, - - - - -    | 1 | 0 | 1  |   |
| 6. Heemery, - - - - -  | 0 | 8 | 0  | 4 |
| 7. Abuya, - - - - -    | 0 | 8 | 0  | 4 |

Eighteen in all.

## Postscript.

ON a final revision of the foregoing pages, it is necessary to add a few explanatory observations, and to adduce a few subsequent remarks on occurrences of a more recent period, than that of the original compilation. That "we never forgive those we have injured," is a proverb which, it is to be feared, the poor Indian will never be able to falsify;—nor will those who have been so palpably instrumental in reducing him to his present state of degradation, feel any thing but rage and resentment against any efforts that are made to uphold and restore him. Melancholy, therefore, as is the reflection, that even the remedy proposed may be too late in its operation, there is yet a more melancholy conviction, that it will be strenuously opposed by those who ought to be its warmest advocates, and only coolly supported by such as have no motive in the question beyond the feeble influence of disinterested humanity.

1st. With regard to the Warows, the latest information that can be procured gives such a scene of mortality, and consequent emigration, that the suggestions of a naval nature in that Chapter are nullified; and the bar of the Pomeroon River has, from disuse, become so shallow, that no craft

of any considerable dimensions could be got over it.

2d. It is to be feared, that the strength of the Indians of the Demerara River, (the Accaways,) are, by this time, emigrated to the south and the eastward.

3d. In the Anawaak nation, a great spirit of discontent prevails, from the very indiscriminate manner in which the late presents were distributed. Many of those, whose alacrity and services in the late Insurrection procured them assurances of increased rewards, have either been altogether neglected, or received merely the same share as others who have never done service. And, to the great discouragement of probity and loyalty, the Indian Captain, Warabanara, who was driven from Boerasiri Creek by one Protector, for traitorous correspondence with the Maroons in that quarter, is now re-appointed in Tappacoona Creek by another Protector, and fostered by him in a quarter where his disloyalty may be of the most pernicious consequences.

4th. The Indian who destroyed the chief of the Insurrection, has received a reward of four or five joes. The late Governor, in the scale of rewards under his own sign-manual, ordered 500 guilders.

Numerous other facts of similar tendency must open the eyes of even those most determined to refuse information, or to demand it only from incompetent sources.

A committee of inquiry would elicit much truth upon the subject, provided its examination was restricted to those individuals who, from long standing in the Colony, can compare the operation of the present with former systems,—and to those of later date, whose residence amongst, and personal acquaintance with, the Indians, without reference to government patronage, gives their communications the complexion of disinterested truth; but, the certain way to render this measure abortive, (and, therefore, perhaps, the most likely to be pursued,) would be to permit the Protector to form part of the Committee, and, by allowing them to question the Post-holders, to extract only such information as was most favourable to their own views. Thus becoming their own judges and justifiers, we should have a pretty specimen of Demerara justice and impartiality. It might perhaps happen, on such an occasion, that a few documents would make their appearance of rather an inconvenient tendency to some of the parties concerned—such as the embodying of Indians without authority, for the protection of private property—misappropriation of presents—and not least—a neglect or refusal to discharge such humane duties, as are compelled by law, in behalf of the more favoured slave population. At the time of the departure of the late Lieutenant-Governor, the Indians of the Demerara and Essequibo, and the Arawaks of Pa-

nitroon, were inoculated, or provided with the means, by individuals, at their private expense—Where was the humanity of the Protectors then? They had more profitable business to attend to.

The Author of the present Work here claims the reward of an approving conscience, in conjunction with J. C. BRANDES, Esq., who, not being then Protector, but with a heart open to the calls of real benevolence, assisted him in stopping the ravages of that fatal distemper, the small-pox, by the inoculation of upwards of a thousand Indians, without the least remuneration from the Government, or co-operation of the Protectors; and to this interference is owing the present existence of nine-tenths of the Indian population—that being the proportion of loss where the inoculation could not be effected. It was also fortunate that this act conveyed its own reward, for beyond that, it was only repaid by the grossest calumny, enmity, and persecution.

On the question of authorities for the circumstances detailed in the preceding Chapters, it will be necessary to state, that though all facts within his reach have been identified by the Author's individual experience, yet a considerable portion has necessarily been extracted from the evidence of the Indians, where that evidence has been strongly corroborated. This must be premised, because, on making inquiries of a single Indian, he is more inclined to state what he thinks may

be agreeable, than what is strictly true; and the romantic anecdotes published by some of our modern ephemerists, in which their credulity is more palpable than their judgment, are attributable to this propensity. There is one avenue to the heart of an Indian, that is always closed to the stranger, and to the European in authority over him. Time and unremitting kindness alone opens this door of his affections, as he makes it a point of honour to lie to all the world, but to be true to his friend.

The Author has heard the most impudent falsities advanced by Indians to the highest authorities, and, upon taxing them privately with the fraud, has been answered with a laugh—"What then?—We are not matty?"

Any instance in which the Government does not act up to the very letter of its promise, or the expectation held out, is immediately seized upon as a precedent and justification, for uniform and systematic deception. The Executive that has once *been forced* to deviate from the least article of faith pledged to the Indians, has irrevocably lost all claim to their truth or confidence.

It is hoped, that the matter here, furnished will enable abler hands to advocate the cause, thus brought forward. Documents and authorities are not wanting, most completely to substantiate the principal facts before any tribunal; and, if the hidden springs of opposition could but once be



brought to play in public, their destruction would be certain. This statement might be inexplicable to an European reader; but here it may be imagined possible, that a momentary influence could be exercised, during the first interregnum of executive inexperience, detrimental to the best interests of the community, and that may cause many a bitter pang subsequently to counteract and remedy.

There can, nevertheless, be no doubt, that the truth, however discouraged in its first appeal, will ultimately force its way, even to the closets of those most interested in rejecting it. A place, an estate, or a replenished table and cellar, may give momentary weight to opinions—light as champagne, or dull as molasses—but touch these with the wand of public opinion, and they exist no more.

The Author, himself a colonist of Demerara, by necessity a permanent resident, and attached to the soil from whence he derives subsistence, sees, with pleasure, the dawning of a new era of scientific and political importance. In both these departments, is Demerara justly calculated to become the key of introduction to the new world, with all her vast unexplored field of information, wealth, and power; and it is as certain as that the sun sets that has once arisen, that, before the spirit of inquiry sleeps, and public discussion becomes satisfied, the detestable doctrines of quest-

ed by Cortes, and advocated by his anonymous disciples, will cease to oppress the theatre of his fame, or the objects of his tyranny.

Congratulating the community that the scorn of power, and the contumely of ignorant wealth, has at length lifted the veil that concealed the road to unbounded public advantage, and extended public safety—no public reward, or private estimation, can compete with the self-approval of one who is conscious, that, in such a cause, he has acted for the best interests of posterity. And, humble as is the deed, and feeble the hand that executes it, without friends, patronage, or assistance, in the teeth of power, prejudice, and party—the consciousness of good intentions, and the conviction of unimpeachable integrity, will smooth the hardest rock for his repose, and sweeten the remnant of an unambitious existence, to

THE AUTHOR.

# Scale of Life, or Occupation of the Pear,

FROM THE LINE TO THE TWENTIETH DEGREE OF NORTH LATITUDE.

| INFERENCES, REMARKS, AND DESTINATION.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                 |                   |                   |                   |                   |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|-------------------|-------------------|-------------------|-------------------|
| English, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Days of Labour. | Days of Idleness. | Days of Sickness. | Days of Drinking. | Days of Pleasure. |
| English, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 200             | 50                | 50                | 30                | 35                |
| SCOTCH, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 265             | ...               | 50                | 50                | ...               |
| IRISH, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 300             | ...               | 50                | 50                | 65                |
| FRENCH, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 300             | ...               | 40                | 10                | 115               |
| DUTCH, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 325             | 30                | 20                | 100               | ...               |
| GERMAN, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 375             | ...               | 20                | 50                | 30                |
| SPANIARD, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 100             | 100               | 50                | 10                | 135               |
| MULATTO, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 100             | 100               | 50                | 45                | 30                |
| MESTIZO, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 100             | 125               | 35                | 50                | 65                |
| INDIAN, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 50              | 150               | 20                | 50                | 25                |
| FREE NEGRO, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 50              | 150               | 20                | 50                | 95                |
| NEGRO SLAVE, -----                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 200             | 30                | 25                | 10                | 50                |
| <p>He generally keeps the Sabbath, and retires to Bath or Chettnham—a weakly and superannuated invalid.</p> <p>Drinking his whiskey punch at night, and living otherwise poorly, to shine hereafter in Auld Reekie Werk-en-Rue.*</p> <p>He buys a title and estate in Flanders, or dies from drinking sour claret.</p> <p>He drinks drama, from sun-rise to breakfast, systematically—and modifies the misma—without deriment to his business or constitution.</p> <p>A Lordship on the Rhine.</p> <p>Attached to the soil, from whence he never removes.</p> <p>A premature death from drunkenness or its consequences—united to the evils of constant poverty and want.</p> <p>Dies at an advanced age from want.</p> <p>After 10 or 15 years of invalided ease, he dies of old age, having never known want.</p> <p>* The Burial Ground.</p> |                 |                   |                   |                   |                   |

If the European attains independence, his constitution is so much shattered, that he is unable to enjoy it. The life of the Creole Spaniard appears the pleasantest—and that of the Negro Slave, of the best moral and political tendency.

The intemperance of the European is frequent, but not excessive, or of long duration; but, of the others, though seldom indulged in, it is more prolonged and desperate.

## ERRATA.

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Page 7,—Line 24,—for *Carabisce*, read *Caribisce*.

- — — 27,—for *Warrow*, read *Warow*.
- 27, — 19,—for *woody*, read *woody*.
- 83, — 17,—for *vaccine varus*, read *vaccine virus*.
- 48, — 2 from bottom,—for *wind*, read *winds*.
- 46, — 8,—for *sand, stone*, read *sandstone*.
- 51, — ———— for *one-third*, read *one-fourth*, throughout.
- 54, — 4 from bottom,—for *houris*, read *hours*.
- 56, Last line,—for *priest*, read *priests*.
- 57, line 20,—for *young man*, read *man*.
- 67, — 17,—for *only labours*, read *labours*.
- 95, — 1,—for *liberate*, read *liberates*.
- 101, — 6 from bottom,—for *radicates*, read *radiates*.
- 107, — 14,—for *a no less*, read *a less*.
- 110, — 20,—for *Tacootuk*, read *Yacootuk*.
- 122, — 8,—for *anal*, read *dorsal*.
- — — 19,—for *amah*, read *omah*.
- 123, — 17,—for *cave*, read *cave*.

